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IN THE UNITED STATES PATENT AND TRADEMARK OFFICE  
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	92046185
Party	Plaintiff Amanda Blackhorse, Marcus Briggs, Phillip Gover, Shquanebin Lone-Bentley, Jillian Pappan, and Courtney Tsotigh
Correspondence Address	JESSE WITTEN DRINKER BIDDLE AND REATH LLP 1500 K STREET NW, SUITE 1100 WASHINGTON, DC 20005-1209 UNITED STATES Jesse.Witten@dbr.com, John.Ferman@dbr.com, Lee.Roach@dbr.com, Stephen.Wallace@dbr.com
Submission	Other Motions/Papers
Filer's Name	Jesse A. Witten
Filer's e-mail	Jesse.Witten@dbr.com, dctrademarks@dbr.com, Jennifer.Criss@dbr.com
Signature	/Jesse A. Witten/
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Attachments	Part 56 of 60 BLA-TTAB-06259 - 06439.pdf ( 183 pages )(8853429 bytes )

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE  
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

In re Registration No. 1,606,810 (REDSKINETTES)  
Registered July 17, 1990,

Registration No. 1,085,092 (REDSKINS)  
Registered February 7, 1978,

Registration No. 987,127 (THE REDSKINS & DESIGN)  
Registered June 25, 1974,

Registration No. 986,668 (WASHINGTON REDSKINS & DESIGN)  
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Registration No. 978,824 (WASHINGTON REDSKINS)  
Registered February 12, 1974,

and Registration No. 836,122 (THE REDSKINS—STYLIZED LETTERS)  
Registered September 26, 1967

	)	
Amanda Blackhorse, Marcus Briggs,	)	
Phillip Gover, Jillian Papan, and	)	
Courtney Tsotigh,	)	
	)	
Petitioners,	)	
	)	
v.	)	Cancellation No. 92/046,185
	)	
Pro-Football, Inc.,	)	
	)	
	)	
Registrant.	)	
	)	

**ATTACHMENT TO PETITIONERS' FIRST NOTICE OF RELIANCE**

**PART 56 OF 60**

**BLA-TTAB-06259 – BLA-TTAB-06439**

Respectfully Submitted,

/s/Jesse A. Witten  
Jesse A. Witten  
Jeffrey J. Lopez  
John D. V. Ferman  
Lee Roach  
Stephen J. Wallace  
DRINKER, BIDDLE & REATH, LLP  
1500 K Street, N.W., Suite 1100  
Washington, D.C. 20005  
Telephone: (202) 842-8800  
Fax: (202) 842-8465  
[Jesse.Witten@dbr.com](mailto:Jesse.Witten@dbr.com)  
[Jeffrey.Lopez@dbr.com](mailto:Jeffrey.Lopez@dbr.com)  
[John.Ferman@dbr.com](mailto:John.Ferman@dbr.com)  
[Lee.Roach@dbr.com](mailto:Lee.Roach@dbr.com)  
[Stephen.Wallace@dbr.com](mailto:Stephen.Wallace@dbr.com)

*Counsel for Petitioners*



# WEBSTER'S



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Made in the United States of America

1516171819RMcN86

**red-hot** \-hät/ *n* (1835) 1: one who shows intense emotion or partisanship 2: HOT DOG 3: a small red candy strongly flavored with cinnamon  
**redia** \red-ē-ə/ *n*, *pl* **rediae** \-ē-ē/ also **redias** [NL, fr. Francesco Redi 1697? Ital. naturalist] (1877): a larva produced within the sporocyst of many trematodes that produces another generation of rediae or develops into a cercaria — **redial** \-ē-əl/ *adj*  
**Red Indian** *n* (1835): AMERICAN INDIAN  
**red-ingote** \red-īŋ-gōt/ *n* [F. modif. of E. riding coat] (1793): a fitted outer garment: as **a**: a double-breasted coat with wide flat cuffs and collar worn by men in the 18th century **b**: a woman's lightweight coat open at the front **c**: a dress with a front gore of contrasting material  
**red ink** *n* [fr. the use of red ink in financial statements to indicate a loss] (1926) 1: a business loss: DEFICIT 2: the condition of showing a business loss  
**red-in-te-grate** \ri-'dint-ə-grāt, re- / *vt* [ME *redintegrare*, fr. L *redintegratus*, pp. of *redintegrare*, fr. *re-*, *red-* + *integrare* to make complete — more at **INTEGRATE**] *archaic* (15c): to restore to a former and esp. sound state  
**red-in-te-gration** \ri-'dint-ə-grā-shən, re- / *n* (1501) 1 *archaic*: restoration to a former state 2 **a**: revival of the whole of a previous mental state when a phase of it recurs **b**: arousal of any response by a part of the complex of stimuli that originally aroused that response — **red-in-te-grative** \ri-'dint-ə-grāt-iv/ *adj*  
**re-direct** \red-ə-'rekt, re-(d)- / *vt* (1844): to change the course or direction of — **re-direction** \-rek-shən/ *n*  
**re-dis-count** \ri-'dis-kāunt, re-'dis- / *vt* (1866): to discount again (as commercial paper) — **re-dis-count-able** \-ə-bəl/ *adj*  
**re-dis-count** \ri-'dis-kāunt/ *n* (1896) 1: the act or process of rediscounting 2: negotiable paper that is rediscounted  
**re-dis-trib-ute** \red-ə-'strīb-yūt, ri- / *vt* (1611) 1: to alter the distribution of: REALLOCATE 2: to spread to other areas — **re-dis-trib-ution** \ri-'dis-trī-byū-shən/ *n* — **re-dis-trib-ution-al** \-shən-əl/ *adj* — **re-dis-trib-utive** \red-ə-'strīb-yūt-iv/ *adj* — **re-dis-trib-u-to-ry** \-y-ə-tōr-ē-, -tōr- / *adj*  
**re-dis-trib-ution-ist** \ri-'dis-trī-byū-sh(ə)-nəst/ *n* (1979): one that believes in or advocates a welfare state  
**re-dis-trict** \ri-'dis-(tr)ikt/ *vt* (1850): to divide anew into districts; *specif*: to revise the legislative districts of ~ *vi*: to revise legislative districts  
**red-i-vi-vus** \red-ə-'vi-vəs, -vē- / *adj* [LL, fr. L, renovated] (1651): brought back to life: REBORN  
**red jasmine** *n* (1729) 1: a widely cultivated frangipani (*Plumeria rubra*) with large terminal cymes of pink, red, or purple fragrant flowers 2: CYPRESS VINE  
**red lead** *n* (1732): an orange-red to brick-red lead oxide Pb<sub>3</sub>O<sub>4</sub> used in storage-battery plates, in glass and ceramics, and as a paint pigment — called also **minium**  
**red leaf** *n* (1909): any of several plant diseases characterized by reddening of the foliage  
**red-leg** \red-'leg, -lāg/ *n* (1802) 1: any of several birds (as a red-shank) with red legs 2: ARTILLERYMAN  
**red-legged grasshopper** \red-'leg-(ə)d-, -lāg-(ə)d- / *n* (1867): a widely distributed and sometimes highly destructive small No. American grasshopper (*Melanoplus femur-rubrum*) with red hind legs — called also **red-legged locust**  
**red-let-ter** \red-'let-ər/ *adj* [fr. the practice of marking holy days in red letters in church calendars] (1704): of special significance  
**red light** *n* (1849) 1: a warning signal; *esp*: a red traffic signal 2: a cautionary sign: DETERRENT  
**red-light district** *n* (1900): a district in which houses of prostitution are numerous  
**red-line** \red-'līn/ *n* (1953): a recommended safety limit: the fastest, farthest, or highest point or degree considered safe; *also*: the red line which marks this point on a gauge  
**red-line** \red-'līn, -līn/ *vi* (1968): to withhold home-loan funds or insurance from neighborhoods considered poor economic risks ~ *vi*: to discriminate against in housing or insurance  
**red-ly** \red-'lēv/ *adv* (ca. 1611): in a red manner: with red color  
**red man** *n* (1725) 1: AMERICAN INDIAN 2 *cap R&M* [Improved Order of Red Men]: a member of a major benevolent and fraternal order  
**red maple** *n* (1770): a common tree (*Acer rubrum*) of the eastern and central U.S. that grows chiefly on moist soils, has reddish twigs and somewhat pubescent leaves, and yields a lighter and softer wood than the sugar maple  
**red marrow** *n* (1900): reddish bone marrow that is the seat of blood-cell production  
**red mass** *n*, *often cap R&M* (1889): a votive mass of the Holy Ghost celebrated in red vestments *esp*. at the opening of courts and congresses  
**red mite** *n* (1894): any of several mites having a red color: as **a**: EUROPEAN RED MITE **b**: CITRUS RED MITE  
**red mulberry** *n* (1717): a No. American forest tree (*Morus rubra*) with soft weak but durable wood; *also*: its edible purple fruit  
**red mullet** *n* (1762): MULLET 2  
**red-neck** \red-'nek/ *n* (1830): a white member of the Southern rural laboring class — sometimes used disparagingly — **redneck** *also* **red-necked** \-nekt/ *adj*  
**red-ness** \-nəs/ *n* (bef. 12c): the quality or state of being red or red-hot  
**redo** \ri-'dū, -dū/ *vt* (1597) 1: to do over or again 2: REDECORATE — **re-do** \ri-'dū, -dū/ *n*  
**red oak** *n* (1634) 1: any of numerous American oaks (as *Quercus rubra* and *Quercus falcata*) that have four stamens in each floret, acorns with the inner surface of the shell lined with woolly hairs, the acorn cap covered with thin scales, and leaf veins that usu. run beyond the margin of the leaf to form bristles 2: the wood of red oak  
**red ochre** *n* (1572): a red earthy hematite used as a pigment  
**red-olence** \red-'ŋ-ən(t)s/ *n* (15c) 1: SCENT, AROMA 2: the quality or state of being redolent *syn* see FRAGRANCE  
**red-olent** \-ŋ-ənt/ *adj* [ME, fr. MF, fr. L *redolent*, *redolens*, pp. of *redolere* to emit a scent, fr. *re-*, *red-* + *olere* to smell — more at ODOR] (15c) 1: exuding fragrance: AROMATIC 2 **a**: full of a specified

fragrance: SCENTED (air ~ of seaweed) **b**: EVOCATIVE, SUGGESTIVE (a city ~ of antiquity) *syn* see ODOROUS — **red-olent-ly** *adv*  
**red osier** *n* (1807): a common No. American shrub (*Cornus stolonifera*) with reddish purple twigs, white flowers, and globose blue or whitish fruit  
**red-ou-ble** \ri-'dab-əl/ *vt* (15c) 1: to make twice as great in size or amount; *INTENSIFY* 2 **a** *obs*: to echo back **b** *archaic*: REPEAT ~ *vi* 1: to become redoubled 2 *archaic*: RESOUND 3: to double an opponent's double in bridge — **redouble** *n*  
**re-doubt** \ri-'daüt/ *n* [F. *redoute*, fr. It. *ridotto*, fr. ML *reductus* secret place, fr. L, withdrawn, fr. pp. of *reducere* to lead back — more at REDUCE] (1608) 1 **a**: a small usu. temporary enclosed defensive work **b**: a defended position: protective barrier 2: a secure place  
**re-doubt-able** \ri-'daüt-ə-bəl/ *adj* [ME *redoubtable*, fr. MF, fr. *redouter* to dread, fr. *re-* + *douter* to doubt] (14c) 1: causing fear or alarm: FORMIDABLE 2: inspiring or worthy of awe or reverence: ILLUSTRIOUS — **re-doubt-ably** \-blē/ *adv*  
**re-dound** \ri-'daund/ *vi* [ME *redounden*, fr. MF *redonder*, fr. L *redundare*, fr. *re-*, *red-* + *unda* wave — more at WATER] (14c) 1 *archaic*: to become swollen: OVERFLOW 2: to have an effect for good or ill (new power alignments which may or may not ~ to the faculty's benefit — G. W. Bonham) 3: to become transferred or added: ACCRUE 4: REBOUND, REFLECT  
**red-out** \red-'aüt/ *n* (1942): a condition in which centripetal acceleration drives blood to the head and causes reddening of the visual field and headache  
**re-dox** \ri-'däks/ *adj* [reduction + oxidation] (1828): of or relating to oxidation-reduction  
**red-pen-cil** \red-'pen(t)-səl/ *vt* (1946) 1: CENSOR 2: CORRECT, REVISE  
**red pepper** *n* (ca. 1597): CAYENNE PEPPER  
**red pine** *n* (1809) 1: a No. American pine (*Pinosa resinosa*) that has reddish bark 2: the hard but not durable wood of the red pine that consists chiefly of sapwood  
**red-poll** \red-'pöl/ *n* (1738): any of several small finches (genus *Carduelis* or *Acanthis*) which resemble siskins and in which the males usu. have a red or rosy crown; *esp*: one (*C. flammea*) found in northern regions of both the New and Old World  
**red poll** *n*, *often cap R&P* [alter. of *red polled*] (1893): any of a British breed of large hornless dual-purpose cattle  
**re-dress** \ri-'dres/ *vt* [ME *redressen*, fr. MF *redresser*, fr. OF *redrecier*, fr. *re-* + *drecier* to make straight — more at DRESS] (14c) 1 **a** (1): to set right: REMEDY (2): to make up for: COMPENSATE **b**: to remove the cause of (a grievance or complaint) **c**: to exact reparation for: AVENGE 2 *archaic* **a**: to requite (a person) for a wrong or loss **b**: HEAL *syn* see CORRECT — **re-dress-er** *n*  
**re-dress** \ri-'dres, -rē-/ *n* (14c) 1 **a**: relief from distress **b**: means or possibility of seeking a remedy (without ~) 2: compensation for wrong or loss: REPARATION 3 **a**: an act or instance of redressing **b**: RETRIBUTION, CORRECTION  
**red ribbon** *n* (1927): a red ribbon usu. with appropriate words or markings awarded the second-place winner in a competition  
**red-root** \red-'rüt, -rūt/ *n* (1709) 1: a perennial herb (*Lachnanthe tinctoria*) of the bloodwort family of the eastern U.S. whose red root is the source of a dye 2: a pigweed (*Amaranthus retroflexus*) that bears greenish flowers in dense spikes with bracts almost twice as long as the sepals  
**red rust** *n* (1899) 1: the uredinal stage of a rust 2: the diseased condition produced by red rust  
**red salmon** *n* (1881): SOCKEYE  
**red seaweed** *n* (1760): RED ALGA; *specif*: any of a genus (*Polysiphonia*) having a filamentous much-branched thallus  
**red-shank** \red-'shank/ *n* (1525): a common Old World sandpiper (*Tringa totanus*) with pale red legs and feet  
**red-shift** \red-'shift/ *n* (1923): a displacement of the spectrum of a celestial body toward longer wavelengths that is a consequence of the Doppler effect or the gravitational field of the source — **red-shift-adj**  
**red-shirt** \red-'short/ *n* [fr. the red jersey commonly worn by such a player in practice scrimmages against the regulars] (1952): a college athlete who is kept out of varsity competition for a year in order to extend the period of his eligibility — **redshirt** *vb*  
**red-shoul-dered hawk** \red-'shōl-dərd- / *n* (1812): a common hawk (*Buteo lineatus*) of eastern No. America that has a banded tail and a light spot on the underside of the wings toward the tips  
**red sin-dhi** \-sin-dē/ *n* [red + *sindhi* (one belonging to Sind, Pakistan)] (1946): any of an Indian breed of rather small red humped dairy cattle extensively used for crossbreeding with European stock in tropical areas  
**red siskin** *n* (1948): a finch (*Carduelis cucullata*) of northern So. America that is scarlet with black head, wings, and tail  
**red-skin** \red-'skin/ *n* (1699): AMERICAN INDIAN — usu. taken to be offensive  
**red snapper** *n* (1755): any of various reddish fishes (as of the genera *Lutjanus* and *Sebastes*) including several food fishes  
**red snow** *n* (1678): snow colored by various airborne dusts or by a growth of algae (as of the genus *Chlamydomonas*) that contain red pigment and live in the upper layer of snow; *also*: an alga causing red snow  
**red soil** *n* (1892): any of a group of zonal soils that develop in a warm temperate moist climate under deciduous or mixed forests and that have thin organic and organic-mineral layers overlying a yellowish brown leached layer resting on an illuvial red horizon — called also **red podzolic soil**  
**red spider** *n* (1646): any of several small web-spinning mites (family Tetranychidae) that attack forage and crop plants  
**red spruce** *n* (1777): a coniferous tree (*Picea rubens*) of eastern No. America that has deeply furrowed brown or purplish bark and is an important source of lumber and pulpwood

\ə/ about \ʃ/ kitten, F table \ər/ further \ə/ ash \ā/ ace \ə/ cot, cart \au/ out \ch/ chin \el/ bet \ē/ easy \g/ go \i/ hit \i/ ice \j/ job \ŋ/ sing \ō/ go \ō/ law \oi/ boy \th/ thin \th/ the \ü/ loot \ü/ foot \y/ yet \zh/ vision \ä, k, æ, œ, ue, ü, see Guide to Pronunciation

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Exhibit I

BLA-TTAB-06263

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*Dedicated to the memory of  
Jess Stein*

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BLA-TTAB-06264

American hawk, *Buteo lineatus*, having rufous shoulders. [1805-15, Amer.]

**Red/ Sin/dhi**, one of an Indian breed of red Brahman dairy cattle, extensively used in crossbreeding with stocks less adapted to subtropical conditions. [1945-50]

**red-skin** (red'skin'), *n.* Slang (often disparaging and offensive). a North American Indian. [1690-1700, Amer.; RED + SKIN]

**red/ snap/ per**, any of several snappers of the genus *Lutjanus*, esp. *L. campechanus*, a large food fish of the Gulf of Mexico. [1765-75, Amer.]

**red/ snow/**, snow that has acquired a red color either from airborne particles of red dust or from a type of alga that contains a red pigment. [1670-80]

**red/ spider**. See spider mite. [1640-50]

**Red/ Spot/**, Astron. a large, usually reddish gaseous vortex on the surface of Jupiter, about 14,000 by 30,000 km, that drifts about slowly as the planet rotates and has been observed for several hundred years. Also called Great Red Spot. [1875-80]

**red/-spot/-ted pur/ ple** (red'spot'id). See under purple (def. 7). [1785-75, Amer.]

**red/ spruce/**, a spruce, *Picea rubens*, of eastern North America, having reddish-brown bark and cones and yielding a light, soft wood used for pulp, in the construction of boxes, etc. [1770-80]

**Red/ Square/**, a large, open square in central Moscow, adjacent to the Kremlin; site of military parades, Lenin's tomb, and St. Basil's cathedral.

**red/ squill/**, a variety of squill whose bulbs are red, used chiefly as a rat poison. [1730-40]

**red/ squirrel/**, a reddish squirrel, *Tamiasciurus hudsonicus*, of North America. Also called chickaree. [1630-40, Amer.]

**red/ star/**, Astron. any star with a low surface temperature and a reddish color, as a red giant or a red dwarf. [1900-05]

**red-start** (red'start'), *n.* 1. any of several small, Old World thrushes, usually with reddish-brown tails, esp. *Phoenicurus phoenicurus* (European redstart). 2. any of several flycatching, New World warblers, esp. *Scolecophaga ruficollis* (American redstart), having black and white plumage with reddish-orange patches. [1560-70, red + obs. start tail (ME start, start tail, handle, OE start tail; akin to OHG sterz, ON sterri)]

**Red-stone** (red'ston'), *n.* a U.S. surface-to-surface ballistic missile powered by a single rocket engine. [after Redstone Arsenal, Huntsville, Alabama]

**red/ stuff/**, a compound of oil and sesquioxide of iron used for polishing brass, steel, silver, etc.; crocus or rouge. [1840-50]

**red/ tag/**, a tag or other marker colored red and used to categorize something for a special purpose: *Items with red tag are on sale today.*

**red-tag** (red'tag'), *v.* tagged, -tag-ging, *adj.* —*u.t.* 1. to attach a red tag to, as merchandise, for special sale. 2. to identify for a specific purpose; earmark. *The inspector red-tagged the restaurant for health violations.* —*adj.* 3. pertaining to or composed of something that has been red-tagged: *the store's annual red-tag sale.*

**red/ tal/**. See under tal.

**red-tailed hawk/** (red'tald'), a North American hawk, *Buteo jamaicensis*, dark brown above, whitish with black streaking below, and having a reddish-brown tail. See illus. under hawk. [1795-1805, Amer.]

**red/ tape/**, excessive formality and routine required before official action can be taken. [1730-40; after the red tape used to tie official documents] —*red'tap/-ism, n.*

**red/ tide/**, a brownish-red discoloration of marine waters caused by the presence of enormous numbers of certain microscopic flagellates, esp. the dinoflagellates, that often produce a potent neurotoxin that accumulates in the tissues of shellfish, making them poisonous when eaten by humans and other vertebrates. [1900-05]

**red-top** (red'top'), *n.* any of several grasses of the genus *Agrostis* having reddish panicles, as *A. gigantea*, widely cultivated for lawns and pasturage. [1785-95, Amer.; red + top']

**red/ trill/ium**, a hardy plant, *Trillium sessile*, common from New York to Georgia and westward, having stalkless, purple or green flowers. Also called bloody butchers, nosebleed. [1930-35, Amer.]

**re-duce** (ri dōz', -dyōz'), *v.* -duced, -duc-ing, —*u.t.* 1. to bring down to a smaller extent, size, amount, number, etc.: to reduce one's weight by 10 pounds. 2. to lower in degree, intensity, etc.: to reduce the speed of a car. 3. to bring down to a lower rank, dignity, etc.: a sergeant reduced to a corporal. 4. to treat analytically, as a complex idea. 5. to lower in price. 6. to bring to a certain state, condition, arrangement, etc.: to reduce glass to powder. 7. to bring under control or authority. 8. Cookery, to evaporate water from (a sauce, soup, or other liquid), usually by boiling. 9. Photog. to lessen the density of (an exposed negative). 10. to adjust or correct by making allowances, as an astronomical observation. 11. Math. to change the denomination or form, but not the value, of (a fraction, polynomial, etc.). 12. Chem. a. to add electrons to. b. to deoxidize. c. to add hydrogen to. d. to change (a compound) so that the valence of the positive element is lower. 13. Chem., Metall. to bring into the metallic state by separating from nonmetallic constituents. 14. to thin or dilute: to reduce paint with oil or turpentine. 15. to lower the alcoholic concentration of (spirits) by diluting with water. 16. Surg. to restore to the normal place, relation, or condition, as a fractured bone. 17. Phonet. to modify the quality of (a speech sound) to one of lesser distinctiveness, as to pronounce (an unstressed vowel) as (a) or another centralized vowel, as in the unstressed syllables of medicinal. —*v.t.* 18. to become reduced. 19. to become lessened, esp. in weight. 20. to be turned into or made to equal something. *All our difficulties reduce to financial problems.* 21. Cell Biol. to undergo meiosis. [1325-75; ME *reducere*, to lead back < L *reducere* to lead back, bring back, equiv. to *re-* + *ducere* to lead] —*Syn.* 1. diminish, decrease, shorten, abridge, curtail, contract, retrench. 2. lessen, attenuate, abate. 3. de-grade, demote, humble. 7. subdue, subjugate, conquer, subject, vanquish, overcome, overpower. —*Ant.* 1. increase. 3. elevate, exalt.

**reduced** (ri dōst', -dyōst'), *adj.* 1. that is or has been reduced. 2. Math. noting a polynomial equation in which the second highest power is missing: *The cubic equation  $x^3 - 4x + 4 = 0$  is reduced.* [1620-30; REDUCE + -ed]

**reduced/ mass/**, Mech. a quantity obtained when one particle is moving about another, larger particle that is also moving, equivalent to the mass of the smaller particle, where the larger particle not moving, and equal to the quotient of the product of the two masses divided by their sum. [1930-35]

**reduced/ paid/-up insur/ance** (pād'up'), life insurance in which a nonforfeiture value is used to purchase a reduced amount of fully paid-up insurance of the same kind as the surrendered policy.

**re-duc/-er** (ri dōd'ər, -dyōd'ər'), *n.* 1. a person or thing that reduces. 2. Photog. an oxidizing solution for lessening the density of an exposed negative. b. a developing agent. 3. (in plumbing) a coupling decreasing in diameter at one end. Cf. *increaser* (def. 2). [1520-30; REDUCE + -er]

**re-duc/-ible** (ri dōd'ə-bəl, -dyōd'ə-), *adj.* 1. capable of being reduced. 2. Math. a. of or pertaining to a polynomial that can be factored into the product of polynomials, each of lower degree. b. of or pertaining to a group that can be written as the direct product of two of its subgroups. c. of or pertaining to a set whose set of accumulation points is countable. [1400-50; late ME; see REDUCE + -ible] —*re-duc/-i-bil/-ity, re-duc/-i-bil/-ness, n.* —*re-duc/-i-bly, adv.*

**reduc-ing a/gent**, Chem. a substance that causes another substance to undergo reduction and that is oxidized in the process. [1795-1805]

**reduc-ing glass/**, a lens or mirror that produces a virtual image of an object smaller than the object itself.

**re-duct** (ri dukt'), *v.t.* to reduce. [*<* L *reductus*, ptp. of *reducere*; see REDUCE]

**re-duc/-tase** (ri dukt'ās, -tāz), *n.* Biochem. any enzyme acting as a reducing agent. [1900-05; REDUCTION + -ase]

**reduc/tase test/**, a test for the bacterial content in milk to determine its fitness for drinking. [1905-10]

**re-duc/-tio ad ab-sur-dum** (ri dukt'ā ad' ab-sūr'dəm, -zūr', -shē'), *Logic*, a reduction to an absurdity; the refutation of a proposition by demonstrating the inevitable absurd conclusion to which it would logically lead. [1735-45; *<* L *reductio ad absurdum*]

**re-duc/-tion** (ri dukt'shən), *n.* 1. the act of reducing or the state of being reduced. 2. the amount by which something is reduced or diminished. 3. a form produced by reducing: a copy on a smaller scale. 4. Cell Biol. meiosis, esp. the first meiotic cell division in which the chromosome number is reduced by half. 5. Chem. the process or result of reducing. 6. Motion Pictures the process of making a print of a narrower gauge from a print of a wider gauge: *the reduction of 35-mm films to 16-mm for the school market.* 7. a village or settlement of Indians in South America established and governed by Spanish Jesuit missionaries. [1475-85; earlier *reduc-tion* < MF *reduc-tion* < L *reduc-tion* (s. of *reduc-tus*) a bringing back, equiv. to *reduc-tus* (ptp. of *reducere*; see REDUCE) + -ion/-ion] —*re-duc/-tion/-al, adj.*

**reduc-tion divi/sion**, Biol. 1. the first division of meiosis in which the number of chromosomes is reduced to half the original number. 2. meiosis. [1890-95]

**re-duc-tion-ism** (ri dukt'shə nīz'am), *n.* 1. the theory that every complex phenomenon, esp. in biology or psychology, can be explained by analyzing the simplest, most basic physical mechanisms that are in operation during the phenomenon. 2. the practice of simplifying a complex idea, issue, condition, or the like, esp. to the point of minimizing, obscuring, or distorting it. [1940-45; REDUCTION + -ism] —*re-duc-tion/-ist, n., adj.* —*re-duc-tion/-ly, adv.*

**reduc-tion poten-tial**, Physical Chem. (in a galvanic cell) the potential of the electrode at which reduction occurs. Cf. *oxidation potential*.

**reduc-tion ra-tio**, an expression of the number of times by which an original document has been reduced in a microcopy.

**re-duc-tive** (ri duk'tiv), *adj.* 1. of, pertaining to, characterized by, or producing reduction or abridgment: *an urgent need for reductive measures.* 2. of or pertaining to change from one form to another. 3. of, pertaining to, or employing reductionism, reductionistic. —*n.* 4. something causing or inducing a reductive process. [1625-35; REDUCTION + -ive] —*re-duc-tive/-ly, adv.* —*re-duc-tive/-ness, n.*

**re-duc-tiv/-ism** (ri duk'tiv iz'm), *n.* reductionism [1965-70; REDUCTIVE + -ism] —*re-duc-tiv/-ist, n.*

**re-duc-tor** (ri duk'tər), *n.* Chem. a tube with a stopcock at one end, usually filled with a metal, for reducing a constituent in a solution. [REDUCTION + -or]

**re-dun-dan-cy** (ri dun'dən sē, n., pl. -cies), *n.* 1. the state of being redundant. 2. superfluous repetition or overlapping, esp. of words. 3. a redundant thing, part, or amount; superfluity. 4. the provision of additional or duplicate systems, equipment, etc., that function in case an operating part or system fails, as in a spacecraft. 5. Ling. a. the inclusion of more information than is necessary for communication, as in those cases where both words are marked for plurality. b. the additional, predictable information so included. c. the degree of predictability thereby created. 6. Chiefly Brit. a. the condition or fact of being unemployed, unemployment. b. a layoff. Also, *re-dun/dance*. [1595-1605; *<* L *redundantia* an overflowing, excess, deriv. of *redundans* REDUNDANT; see -ANCY]

**re-dun-dancy pay/**, Brit. See severance pay. [1965-70]

**re-dun-dant** (ri dun'dənt), *adj.* 1. characterized by verbosity or unnecessary repetition in expressing ideas; prolix: *a redundant style.* 2. being in excess, exceeding what is usual or natural: *a redundant part.* 3. having some unusual or extra part or feature. 4. characterized by superabundance or superfluity: *lush, redundant vegetation.* 5. Engin. a. (of a structural member) not necessary for resisting statically determined stresses. b. (of a structure) having members designed to resist other than statically determined stresses; hyperstatic. c. noting a complete truss having additional members for resisting eccentric loads. Cf. *complete* (def. 8), *incomplete* (def. 3). d. (of a device, circuit, computer system, etc.) having excess or duplicate parts that can continue to perform in the event of malfunction of some of the parts. 6. Ling. characterized by redundancy, predictable. 7. Computers. containing more bits or characters than are required, as a parity bit inserted for checking purposes. 8. Chiefly Brit. removal or laid off from a job. [1595-1605; *<* L *redundant*, (s. of *redundans*), ptp. of *redundare* to flow back, overflow, be excessive. See REDUNDANT, -ANT] —*re-dun-dant/-ly, adv.* —*Syn.* 1. verbose, repetitive. See wordy. 2. excessive; useless; superfluous, tautologous.

**re-dun-dant check/**, Computers. See parity check.

**redupl.**, reduplication.

**re-du-plic/-ate** (v. ri dōd'pli kat', -dyōd'-), *adj.* *n.* *re-du-plic/-it, -kat', -dyōd'-*, *v.* -cat-ed, -cat-ing, *adj.* —*u.t.* 1. to double; repeat. 2. Gram. to form the derivative or inflected form by doubling a specified syllable or other portion of the primitive, sometimes with fixed modifications, as in Greek *leleupo* "I have left," *leipo* "I leave." —*u.t.* 3. to become doubled. 4. Gram. to become reduplicated. —*adj.* 5. doubled. [1560-70; *<* LL *reduplicatus* (ptp. of *reduplicare*), equiv. to L *re-* + *duplicare*; to double + -atus -ate (see DUPLICATE)]

**re-du-plic/-ation** (ri dōd'pli kē'shən, -dyōd'-), *n.* 1. the act of reduplicating; the state of being reduplicated. 2. something resulting from reduplicating. 3. Gram. a. reduplicating as a grammatical pattern. b. the added element in a reduplicated form. c. a form containing a reduplicated element. [1580-90; *<* LL *reduplicatio* (s. of *reduplicatio*). See REDUPPLICATE, -ION]

**re-du-plic/-ative** (ri dōd'pli kē'tiv, -dyōd'-), *adj.* 1. tending to reduplicate. 2. pertaining to or marked by reduplication. [1560-70; REDUPPLICATE + -ive] —*re-du-plic/-ative/-ly, adv.*

**re-du-vi/-ld** (ri dōd've id, -dyōd'-), *n.* See assassin bug. [1885-90; *<* NL *Reduviidae*, family name, equiv. to *Reduvia* (type genus (L: hangnail) + -idae -id']

**re-dux** (ri duk's), *adj.* brought back; resurgent: *the Victorian era re-dux*. [1650-60; *<* L returning (as from war or exile), *n.* deriv. (with pass. sense) of *reducere* to bring back; see REDUCE]

**re-du-zate** (rej'dōzāt'), *n.* Geochem. a sediment that has not undergone oxidation, as of coal, oil, sulfur, and sulfides. [*<* G *Reduzat* reduction]

**red/ valer/ian**, a bushy valerian, *Centranthus ruber*, of Europe and southwestern Asia, having many fragrant red, crimson, or white flowers. Also called Jupiter's beard, scarlet lightning. [1590-1600]

**red-ware** (red'wār'), *n.* an early American earthenware made from red clay. [1790-1800; red + ware']

**red-ware** (red'wār'), *n.* a large brown seaweed, *Laminaria digitata*, common off northern Atlantic coasts. [1700-10; red + dial. ware (ME; OE *war* seaweed; see WARE)]

**red-wat** (red'wāt', -wot'), *adj.* Scot. stained with blood; bloody. [red + wat, Scots var. of wet]

**red/ wine/**, wine having a predominantly red color derived from the skin pigment in the red or other dark-colored grapes used in making it. [1745-55]

**Red/ Wing/**, 1. (Tantanganini), c1750-c1825, Sioux leader. 2. a city in SE Minnesota. 13,736.

CONCISE ETYMOLOGY KEY: *<*, descended or borrowed from; *>*, whence; *b*, blend of; *blend*, *c*, cognate with; *cf*, compare; *deriv.*, derivative; *equiv.*, equivalent; *im*, imitative; *obl*, oblique; *r*, replacing; *s*, stem; *sp*, spelling; *spell*, resp., respelling; *respelled*; *transl*, translation; *?*, origin unknown; *u*, unattested; *?*, probably then. See the full key inside the front cover.

**re/de-scrip-tion, n.**

**re/de-sign/, v.**

**re/de-sig-nate/, v.t., -nat-ed, -nat-ing.**

**re/de-sig-na-tion, n.**

**re/de-ter-mi-na-tion, n.**

**re/de-ter-mine, v., -min-ed, -min-ing.**

**re/de-vour, v.t.**

**re/dic-tate, v., -lat-ed, -lat-ing.**

**re/dif-fer-en-ti-ate/, v., -at-ed, -at-ing.**

**re/dif-fer-en-tia-tion, n.**

**re/dif-fuse/, v., -fused, -fus-ing.**

**re/dif-fu-sion, n.**

**re/dig/, v., -dug, -dig-ging**

**re/dig-est/, v.t.**

**re/dig-es-tion, n.**

**re/dig-ress/, v.**

**re/di-late/, v., -lat-ed, -lat-ing.**

**re/dip/, v., -dipped, -dip-ping.**

**re/dis-burse/, v.t., -bursed, -burs-ing.**

**re/dis-bur-sal, n.**

**re/dis-charge/, v., -charged, -charg-ing.**

**re/dis-ci-pline, v.t., -plined, -plin-ing.**

**re/dis-cov'er, v.t.**

**re/dis-cov'er-y, n., pl. -eries.**

**re/dis-cuss/, v.t.**

**re/dis-in-fect/, v**

**re/dis-mis/, v.t.**

**re/dis-mis-sal, n.**

**re/dis-patch/, v.t.**

**re/dis-per-sal, n.**

**re/dis-per-se, v., -persed, -pers-ing.**

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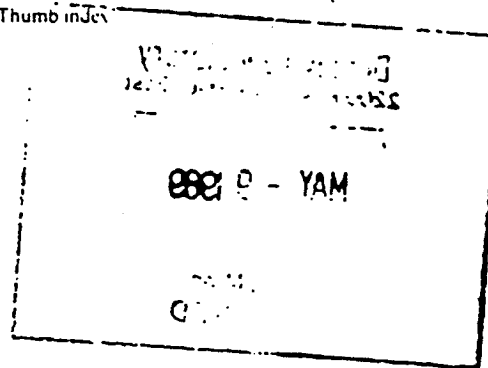
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Swiss flag with colours reversed; the copyrighted symbol of an organisation (known as the Red Cross) for tending sick, wounded in war, etc.; enjoying privileges under the Convention of Geneva (1864); red-*currant* the small red berry of a shrub of the Gooseberry genus (*adj.* red-*currant*); red deer the common stag or hind; reddish-brown in summer; Red Devils the Parachute Regiment; red-dog the lowest grade of flour in high milling; Red Ensign (the Red Duster) red flag with Union Jack in canton; till 1964 flag of Red Squadron, now flown by British merchant ships; red-eye the ruddy, poor quality whisky (*cf.* *Scot.*); red face a blushing from discomfiture (*adj.* red-faced); *adj.* red-figured (of Greek vases) having red unpainted figures on a black-glazed ground; red fish a male salmon when, or just after, spawning; any of various red-fleshed fish, of the genus *Salmo*; red flag a flag used as a signal of danger, defiance, no quarter, or an auction sale; the banner of socialism or of revolution; a socialist's song; red grant, dwarf a red star of high, low luminosity; Red Guard a member of a strict Maoist youth movement in China, esp. active in the cultural revolution of the late 1960s; red-gum an eruption of the skin in teething infants; a Eucalyptus (of various kinds) with red gum (*adj.* red-haired); red hand the bloody hand (see hand); *adj.* and *adv.* red-hand-ed in the very act, or immediately after, as if with bloody hands; red-hat a cardinal; a cardinal's hat (award of this to cardinals was discontinued 1969); a staff officer (*army*); *clange*; red-head a person with red hair; *adj.* red-head-ed having a red head or red hair; angrily excited (*clange*); red-heat the temperature at which a thing is red-hot; *adj.* red-heat-ed; red herring a herring cured and dried, of reddish appearance; a subject introduced to divert discussion or attention as a herring drawn across a track would throw hounds out; *adj.* red-hot heated to redness; extreme (of information) very recently received (*coll.*); (of a telephone line) very busy with calls (*coll.*); red-hot poker the plant *Kniphofia* (or *Fritoma*); Red Indian an American Indian, esp. of North America; *adj.* red-lattice (*Shak.*) savouring of the alehouse (whose lattice was conventionally painted red); red lead an oxide of lead ( $Pb_3O_4$ ) of a fine red colour, used in paint-making; also called minium; red-leg in the Caribbean, a derog. term for a poor white person, esp. a descendant of original white settlers; *adj.* red-legged; red-letter marked with red letters, as holidays or saints' days in the old calendar; deserving to be so marked, special; red light a rear-light, a danger-signal; the red traffic-light, meaning 'stop'; a brothel (*coll.*); *adj.* red-light (*coll.*) of or relating to brothels, as in red-light district; red-looked (*Shak.*) having a red look; red-mad (*Scot.*) stark mad; red-man, red man a redskin, an American Indian; prob. red mercuric sulphide (*alchem.*); red meat dark-coloured meat, as beef and lamb; red mullet see mullet; red mud a type of industrial waste resulting from alumina processing, consisting of silicic oxide, iron oxide, etc.; red neck (U.S.) a derog. term for a poor white farm labourer in the south-western states; *adj.* ignorant, intolerant, narrow-minded; pertaining to, characteristic of, this class of labourers; red pepper see pepper; red-plague, -murrain (*Shak.*) bubonic plague; red poll a name for two birds (*claver* and *meal* redpoll) akin to the linnet; a beast of a red breed of polled cattle; *adj.* red-poll-ed having a red poll; red and polled; red rag the tongue (*clange*); a cause of infuriation (as red is said to be to a bull); red-rattle louse-wort; red ribbon, riband the ribbon of the Order of the Bath; red-root a genus (*Ceanothus*) of the buckthorn family; New Jersey *tea*, red rot a disease of oaks, etc., caused by *Polyporus*

the wood becoming brown and dry; red salmon any of various types of salmon with red flesh, esp. the sockeye salmon; red-sanders a papilionaceous tree (*Pterocarpus santalinus*) of tropical Asia with heavy dark-red heartwood; used as a dye, etc. (see also sandalwood); red seaweed any of the red algae, esp. one of the genus *Porphyra*; red-seed the seed of mackerel; small floating crustaceans, etc.; red shank a sandpiper with red legs; in denotation a Highlander, or an Irishman; red shank a polygonaceous annual plant with a red stem; red shift a shift of lines in the spectrum towards the red, also considered to occur because the source of light is receding (see under dopplertien); red-shirt a follower of Garibaldi (1807-82); from his garb; a revolutionary or anarchist; red-skin (*clange*) a Red Indian; red snapper fish of the *Lutjanus* with reddish colouring, common off the east coast of America; red snow snow coloured by a microscopic red alga; red spider (mite) a spinning mite that infests leaves; red squirrel a squirrel of reddish-brown colour; *Sciurus vulgaris*, native to Europe and Asia; in Britain now rarely found outside the Scottish highlands; red start (O.E. *stort*) a bird (*Rutina* or *Phoenicurus*) with a conspicuous chestnut-coloured tail; an American warbler, superficially similar; red-streak an apple with streaked skin; red tape the tape used in government offices; rigid formality of intricate official routine bureaucracy; *adj.* red-tape; red-tapism; red-tapist; red top (U.S.) a kind of bent grass (*Elymus citellorum*); red water a cattle disease (also babesiosis, babesiosis qq.v.) due to a protozoan parasite in the blood, that is transmitted by ticks and destroys the red blood cells, causing red-coloured urine to be passed; red wine wine coloured by red grape skins during fermentation (*cf.* roses); red wing a thrush with reddish sides below the wings; red wood a species of Sequoia with reddish wood much used commercially; any wood or tree yielding a red dye; *adj.* red-wood; -wood (*Scot.*) stark mad; in the red overdrawn at the bank, in debt; red out to experience a red nazy field of vision, etc., as a result of aerobatics; Royal Red Cross a decoration for nurses, instituted 1883; see red to grow furious; to thirst for blood; see reds under the bed (*coll.*) to be convinced that every misfortune, set-back, etc., is the result of communist infiltration; the Red Planet Mars; [O.E. *read*, of Ger. *rot* L. *ruber* *rufus* Gr. *erythros* Gael. *ruadh*]

red<sup>1</sup>. Same as redd<sup>1</sup>.

redact *ri-dakt* *v.t.* to edit, work into shape to frame; *n.* redaction; redact *tor.*; *adj.* redact<sup>o</sup> nal (*re-ré*); [L. *redigere* *reducere* to bring back; *pr.* *red-* *agere* to drive]

redan *ri-dan* (*stort*) *n.* a fieldwork of two faces forming a salient; [O.E. *redan* = L. *re-* *dens* a tooth]

redargue *ri-dar-gu* (*tohs* or *Scot.*) *v.t.* to refute to confute; [L. *re-* *arguere* = *redd*], again; *arguere* argue]

redd<sup>1</sup>, red *red* (chiefly *Scot.*) *v.t.* to put in order, make tidy; to clear up; to disentangle; to come to separate in fighting; *v.i.* to set things in order, tidy up (*usu.* with *up*); *pr.p.* redding; *pa.p.* and *pa.p.* redd, red; *n.* an act of redding; refuse, rubbish; *adj.* (*Scots law*) vacated; *or* redd<sup>er</sup>; redding; redding-up setting in order, tidying up; redding-comb, -kame a hair-comb; redding-straik a stroke received in trying to separate fighters; [Partly O.E. *hreddan* to free, rescue (*cf.* Ger. *retten* to rescue), prob. partly from or influenced by O.E. *redan* (see red<sup>1</sup>, read<sup>1</sup>); also *rid*]; redd<sup>2</sup>, red *red* *pa.t.* and *pa.p.* of read<sup>1</sup> (*Spens.*) same as rede (*prév. tense*, *Scot.*)

redd<sup>3</sup> red (*Scot.*) *n.* fish or frog spawn a spawning-place; [Origin obscure]

redden, etc. See red<sup>1</sup>.

reddendum *ri-den-dum* (*law*) *n.* a reserving clause in a

recluse' *v.t.*  
reclothe' *v.t.*  
recoin'age *n.*

recolonisā'tion, -z- *n.*  
recol'onise, -ize *v.t.*  
recommence' *v.t.* and *v.i.*

recommence'ment *n.*  
recommiss'ion *n.* *v.t.* and *v.i.*  
recommit' *v.t.*

lāte tar hūr mīne, mūte, jor, mūte, mūn juūt, then (then), el-mūt telement



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**re-dis-tri-bu-tion-ist** \(\,r\bar{e}-dis-tr\bar{a}-by\bar{u}-sh\bar{a}-nist\)/ *n* (1979): one that believes in or advocates a welfare state

**re-dis-trict** \(\,r\bar{e}-dis-(\bar{t})rikt\)/ *vi* (1850): to divide anew into districts; *specif*: to revise the legislative districts of ~ *vi*: to revise legislative districts

**red-i-vi-vus** \(\,r\bar{e}-d\bar{a}-vi-v\bar{a}s, -v\bar{e}-\)/ *adj* [LL. fr. L. reused] (1675): brought back to life: REBORN — used postpositively

**red lead** *n* (15c): an orange-red to brick-red lead oxide  $Pb_3O_4$  used in storage-battery plates, in glass and ceramics, and as a paint pigment

**red leaf** *n* (1909): any of several plant diseases characterized by reddening of the foliage

**red-leg** \(\,r\bar{e}-l\bar{e}g, -j\bar{a}g\)/ *n* (1900): ARTILLERYMAN

**red-legged grasshopper** *n* (1867): a widely distributed and sometimes highly destructive small No. American grasshopper (*Melanoplus femur-rubrum*) with hind legs — called also *red-legged locust*

**red-let-ter** \(\,r\bar{e}-l\bar{e}-t\bar{a}r\)/ *adj* [fr. the practice of marking holy days in red letters in church calendars] (1704): of special significance

**red light** *n* (1849): a warning signal; *esp*: a red traffic signal

**red-light district** *n* (1900): a district in which houses of prostitution are numerous

**red-line** \(\,r\bar{e}-l\bar{i}n\)/ *n* (1952): a recommended safety limit: the fastest, farthest, or highest point or degree considered safe; *also*: the red line which marks this point on a gauge

**red-line** \(\,r\bar{e}-l\bar{i}n, -l\bar{i}n\)/ *vi* (1968): to withhold home-loan funds or insurance from neighborhoods considered poor economic risks ~ *vi*: to discriminate against in housing or insurance

**red-ly** \(\,r\bar{e}-l\bar{e}\)/ *adv* (1611): in a red manner: with red color

**red man** *n* (1725) 1: AMERICAN INDIAN 2 *cap* R&M [Improved Order of Red Men]: a member of a major benevolent and fraternal order

**red maple** *n* (1770): a common tree (*Acer rubrum*) of the eastern and central U.S. that grows chiefly on moist soils, has reddish twigs and flowers, and yields a lighter and softer wood than the sugar maple

**red marrow** *n* (1900): reddish bone marrow that is the seat of blood-cell production

**red mass** *n*, *often cap* R&M (1889): a votive mass of the Holy Spirit celebrated in red vestments *esp*. at the opening of courts and congresses

**red mite** *n* (1894): any of several mites having a red color: as a 1: EUROPEAN RED MITE *b*: CITRUS RED MITE

**red mulberry** *n* (1717): a No. American forest tree (*Morus rubra*) with toothed leaves and soft durable wood; *also*: its edible usu. purple fruit

**red mullet** *n* (1762): GOATFISH

**red-neck** \(\,r\bar{e}-n\bar{e}k\)/ *n* (1830) 1: a white member of the Southern rural laboring class — sometimes used disparagingly 2: a person whose behavior and opinions are similar to those attributed to red-necks — often used disparagingly — *redneck also red-necked* \(\,r\bar{e}-n\bar{e}kt\)/ *adj*

**red-ness** \(\,r\bar{e}-n\bar{e}s\)/ *n* (bef. 12c): the quality or state of being red or red-hot

**re-do** \(\,r\bar{e}-d\bar{u}\)/ *vi* -*did* \(\,r\bar{e}-d\bar{i}d\)/ -*done* \(\,r\bar{e}-d\bar{a}n\)/ -*do-ing* \(\,r\bar{e}-d\bar{u}-iŋ\)/ -*does* \(\,r\bar{e}-d\bar{a}z\)/ (1597) 1: to do over or again 2: REDECORATE — *re-do* \(\,r\bar{e}-d\bar{u}\), *re-d\bar{u}* *n*

**red oak** *n* (1634) 1: any of numerous American oaks (as *Quercus rubra* and *Quercus falcata*) that have four stamens in each floret, acorns with the inner surface of the shell lined with woolly hairs, the acorn cap covered with thin scales, and leaf veins that usu. run beyond the margin of the leaf to form bristles 2: the wood of red oak

**red ochre** *n* (1572): a red earthy hematite used as a pigment

**red-olence** \(\,r\bar{e}-d\bar{a}l\bar{e}n\bar{s}\)/ *n* (15c) 1: an often pungent or agreeable odor 2: the quality or state of being redolent *syn* see FRAGRANCE

**red-olent** \(\,r\bar{e}-d\bar{a}l\bar{e}nt\)/ *adj* [ME. fr. MF. fr. L. *redolens*, *redolens*, *prp*. of *red-olere* to emit a scent, *fr. re-* + *olere* to smell — more at ODOR] (15c) 1: exuding fragrance: AROMATIC 2 *a*: full of a specified fragrance: SCENTED (air ~ of seaweed) *b*: EVOCATIVE, SUGGESTIVE (a city ~ of antiquity) *syn* see ODOROUS — *red-olent-ly* *adv*

**red osier** *n* (1807): a common shrubby No. American dogwood (*Cornus sericea* *syn*. *C. stolonifera*) with reddish purple twigs, white flowers, and globose blue or whitish fruit

**re-double** \(\,r\bar{e}-d\bar{a}-b\bar{a}l\)/ *vi* (15c) 1: to make twice as great in size or amount; *broadly*: INTENSIFY, STRENGTHEN 2 *a obs*: to echo back *b* *archaic*: REPEAT ~ *vi* 1: to become redoubled 2 *archaic*: RESOUND 3: to double an opponent's double in bridge — *redouble n*

**re-doubt** \(\,r\bar{e}-d\bar{a}ut\)/ *n* [F. *redoute*, *fr. It. ridotta*, *fr. ML. reductus* secret place, *fr. L. withdrawn*, *fr. pp. of reducere* to lead back — more at REDUCE] (ca. 1608) 1 *a*: a small usu. temporary enclosed defensive work *b*: a defended position: protective barrier 2: a secure retreat — *STRONGHOLD*

**re-doubt-able** \(\,r\bar{e}-d\bar{a}u\bar{t}\bar{a}-b\bar{a}l\)/ *adj* [ME. *redoutable*, *fr. MF. fr. redouter* to dread, *fr. re-* + *douter* to doubt] (15c) 1: causing fear or alarm: FORMIDABLE 2: ILLUSTRIOUS, EMINENT; *broadly*: worthy of respect — *re-doubt-ably* \(\,r\bar{e}-d\bar{a}u\bar{t}\bar{a}-b\bar{a}l\)/ *adv*

**re-dound** \(\,r\bar{e}-d\bar{a}und\)/ *vi* [ME. fr. MF. *redondre*, *fr. L. redundare*, *fr. re-*, *red-* + *unda* wave — more at WATER] (14c) 1 *archaic*: to become swollen: OVERFLOW 2: to have an effect for good or ill (new power alignments which may or may not ~ to the faculty's benefit — G. W. Bonham) 3: to become transferred or added: ACCRUE 4: REBOUND, REFLECT

**red-out** \(\,r\bar{e}-d\bar{a}ut\)/ *n* (1942): a condition in which centripetal acceleration (as that created when an aircraft abruptly enters a dive) drives blood to the head and causes reddening of the visual field and headache

**re-dox** \(\,r\bar{e}-d\bar{a}ks\)/ *adj* [reduction + oxidation] (1928): of or relating to oxidation-reduction

**red panda** *n* (1955): PANDA 1

**red-pen-cil** \(\,r\bar{e}-p\bar{e}n(\bar{i})-s\bar{a}l\)/ *vi* (1946) 1: CENSOR 2: CORRECT, REVISE

**red pepper** *n* (ca. 1591): CAYENNE PEPPER

**red pine** *n* (1809) 1: a No. American pine (*Pinus resinosa*) that has reddish bark and two long needles in each cluster 2: the relatively hard wood of the red pine that consists chiefly of sapwood

**red-poll** \(\,r\bar{e}-p\bar{a}l\)/ *n* (1738): either of two small finches (genus *Carduelis* *syn*. *Acanthis*) having brownish streaked plumage and a red or rosy crown; *esp*: one (*C. flammea*) found in northern regions of both of the New and Old World

**red poll** *n*, *often cap* R&P [alter. of *red polled*] (1891): any of a breed of large hornless red beef cattle of English origin

**re-dress** \(\,r\bar{e}-dres\)/ *vi* [ME. fr. MF. *redresser*, *fr. OF. redrecier*, *fr. re-* + *dreier* to make straight — more at DRESS] (14c) 1 *a* (1): to set right: REMEDY (2): to make up for: COMPENSATE *b*: to remove the cause of (a grievance or complaint) *c*: to exact reparation for wrong or loss: REPARATION 3 *a*: to require (a person) for a wrong or loss *b*: HEAL *syn* see CORRECT — *re-dress-er n*

**re-dress** \(\,r\bar{e}-dres, -r\bar{e}-\)/ *n* (14c) 1 *a*: relief from distress *b*: means or possibility of seeking a remedy (without ~) 2: compensation for wrong or loss: REPARATION 3 *a*: an act or instance of redressing *b*: RETRIBUTION, CORRECTION

**red ribbon** *n* (1927): a red ribbon usu. with appropriate words or markings awarded the second-place winner in a competition

**red-root** \(\,r\bar{e}-r\bar{u}t, -r\bar{u}t\)/ *n* (1709) 1: a perennial herb (*Lachnanthes caroliniana* *syn*. *L. tinctoria*) of the bloodwort family of the eastern U.S. whose red root is the source of a dye 2: NEW JERSEY TEA 3: BLOOD-ROOT 4: a pigweed (*Amaranthus retroflexus*) that bears greenish flowers in dense spikes with bracts almost twice as long as the sepals

**red rust** *n* (1846) 1: the uredinal stage of a rust 2: the diseased condition produced by red rust

**red salmon** *n* (1881): SOCKEYE

**red-shafted flicker** \(\,r\bar{e}-sh\bar{a}f\bar{t}\bar{a}d\bar{f}\bar{li}k\bar{e}r\)/ *n* (1846): a flicker of western No. America with light red on the underside of the tail and wings, a gray nape with no red, and in the male red on each cheek

**red-shank** \(\,r\bar{e}-sh\bar{a}nk\)/ *n* (1525): a common Old World sandpiper (*Tringa totanus*) with pale red legs and feet

**red-shift** \(\,r\bar{e}-sh\bar{i}ft\)/ *n* (1923): a displacement of the spectrum of a celestial body toward longer wavelengths that is a consequence of the Doppler effect or the gravitational field of the source — *red-shifted adj*

**red-shirt** \(\,r\bar{e}-sh\bar{a}rt\)/ *n* [fr. the red jersey commonly worn by such a player in practice scrimmages against the regulars] (1955): a college athlete who is kept out of varsity competition for a year in order to extend eligibility — *redshirt vb*

**red-shoul-dered hawk** \(\,r\bar{e}-sh\bar{u}l\bar{d}\bar{e}r\bar{d}\bar{h}\bar{a}wk\)/ *n* (1812): a common No. American hawk (*Buteo lineatus*) that has a banded tail and a light spot on the underside of the wings toward the tips

**red sin-dhi** \(\,r\bar{e}-s\bar{i}n\bar{d}\bar{e}h\)/ *n* [red + *sindhi* one belonging to Sind, Pakistan] (1946): any of a breed of humped rather small red dairy cattle developed in southwestern Asia and extensively used for crossbreeding with European stock in tropical areas

**red siskin** *n* (1948): a finch (*Carduelis cucullata*) of northern So. America that is scarlet with black head, wings, and tail

**red-skin** \(\,r\bar{e}-s\bar{k}i\bar{n}\)/ *n* (1699): AMERICAN INDIAN — *usu.* taken to be offensive

**red snapper** *n* (1755): any of various reddish fishes (as of the genera *Lutjanus* and *Sebastes*) including several food fishes

**red snow** *n* (1678): snow colored by various airborne dusts or by a growth of algae (as of the genus *Chlamydomonas*) that contain red pigment and live in the upper layer of snow; *also*: an alga causing red snow

**red soil** *n* (1889): any of a group of zonal soils that develop in a warm temperate moist climate under deciduous or mixed forests and that have thin organic and organic-mineral layers overlying a yellowish brown leached layer resting on an illuvial red horizon — called also *red podzolic soil*

**red spider** *n* (1646): SPIDER MITE

**red spruce** *n* (1777): a spruce (*Picea rubens*) of eastern No. America that has pubescent twigs and yellowish green needles and is an important source of lumber and pulpwood

**red squill** *n* (1738) 1: a red-bulbed form of squill (*Urginea maritima*) 2: a rat poison derived from the bulb of red squill

**red squirrel** *n* (1682): a common and widely distributed No. American squirrel (*Tamiasciurus hudsonicus*) that has reddish upper parts and is smaller than the gray squirrel

**red star** *n* (1903): a star having a very low surface temperature and a red color

**red-start** \(\,r\bar{e}-st\bar{a}rt\)/ *n* [red + *obs. start* handle, tail] (ca. 1570) 1: a small Old World songbird (*Phoenicurus phoenicurus* of the family Turdidae) with the male having a white brow, black throat, and chestnut breast and tail 2: an American warbler (*Setophaga ruticilla* of the family Parulidae) with a black and orange male

**red-tailed hawk** \(\,r\bar{e}-t\bar{a}i\bar{l}\bar{d}\bar{h}\bar{a}wk\)/ *n* (1805): a widely distributed chiefly rodent-eating New World hawk (*Buteo jamaicensis*) that is usu. mottled dusky above and white streaked dusky and tinged with buff below and has a rather short typically reddish tail — called also *red-tail*

**red tape** *n* [fr. the red tape formerly used to bind legal documents in England] (1736): official routine or procedure marked by excessive complexity which results in delay or inaction

**red tide** *n* (1904): seawater discolored by the presence of large numbers of dinoflagellates (*esp.* of the genera *Gonyaulax* and *Gymnodinium*) which produce a toxin poisonous *esp.* to many forms of marine vertebrate life and to humans who consume contaminated shellfish — compare SAKITOXIN

**red-top** \(\,r\bar{e}-t\bar{a}p\)/ *n* (1790): any of various grasses (genus *Agrostis*) with usu. reddish panicles; *esp.* an important forage and lawn grass (*A. alba* *syn.* *A. gigantea*) of eastern No. America

**re-duce** \(\,r\bar{e}-d\bar{u}s, -d\bar{y}\bar{u}s\)/ *vb* *re-duced*: *re-duc-ing* [ME. to lead back, *fr. L. reducere*, *fr. re-* + *ducere* to lead — more at TOW] (14c) 1 *a*: to draw together or cause to converge: CONSOLIDATE ~ all the questions to one *b* (1): to diminish in size, amount, extent, or number (~ taxes) (~ the likelihood of war) (2): to decrease the volume and concentrate the flavor of by boiling (add the wine and ~ the sauce for two minutes) *c*: to narrow down: RESTRICT (the Indians were ~duced to small reservations) *d*: to make shorter: ABRIDGE 2 *archaic*: to restore to righteousness: SAVE 3: to bring to a specified state or condition (the impact of the movie ~duced them to tears) 4 *a*: to



red-tailed hawk

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**redirect examination** *n.* Law. Further examination of a witness after cross-examination, carried out by the party that first called the witness.

**re-dis-count** (ré-dîs/kount') *tr.v.* -count-ed, -count-ing, -counts. To discount again. — **rediscout** *n.* 1. The act of re-discounting. 2. Often **rediscouts**. Commercial paper that is discounted a second time.

**re-dis-trib-ute** (ré-dîs-trîb/yoot') *tr.v.* -ut-ed, -ut-ing, -utes. To distribute again in a different way: reallocate.

**re-dis-tri-bu-tion** (ré-dîs-trî-byoot/shan) *n.* 1. The act or process of redistributing. 2. An economic theory or policy that advocates reducing inequalities in the distribution of wealth. — **re-dis-tri-bu-tion-ist** *adj. & n.*

**re-dis-tract** (ré-dîs/trîkt') *tr.v.* -tract-ed, -tract-ing, -tracts. To divide again into districts, especially to give new boundaries to administrative or election districts.

**red-i-vi-vus** (ré-dî-vî/vas, -vê/-) *adj.* Come back to life; revived: "defenders of the Imperial Presidency redivivus" (Arthur M. Schlesinger, Jr.). [Late Latin *redivivus*, from Latin, renewed: *re-*, *red-*, *re-* + *vivus*, living; see **VIVIFY**.]

**Red Jack-et** (jâk'/it). 1756?–1830. Seneca leader who advocated peace with the United States while resisting the geographic and cultural encroachment of settlers.

**Red-lands** (réd/landz). A city of southern California in the San Bernardino Valley. It is primarily residential with varied light industries. Population, 43,619.

**red lead** (léd) *n.* A poisonous bright red powder, Pb<sub>3</sub>O<sub>4</sub>, used in paints, glass, pottery, and packing for pipe joints.

**red-let-ter** (réd/lét/er) *adj.* Memorably happy: a red-letter day. [From the practice of marking in red the holy days in church calendars.]

**red light** *n.* 1. The red-colored light that signals traffic to stop. 2. Informal. A command to stop.

**red-light district** (réd/lît') *n.* A neighborhood containing many brothels.

**red-line** (réd/lin') *v.* -lined, -lin-ing, -lines. — **redline** *intr.* To refuse home mortgages or home insurance to areas or neighborhoods deemed poor financial risks. — *tr.* 1. To discriminate against by refusing to grant loans, mortgages, or insurance to. 2. To remove from operational status because of mechanical defects or the need for scheduled maintenance: *redlined three fighter aircraft.*

**red maple** *n.* A medium-sized eastern North American maple (*Acer rubrum*) having reddish twigs and buds.

**red meat** *n.* Meat, especially beef, that is dark-colored before being cooked.

**Red-mond** (réd/mənd). A city of west-central Washington, a residential and industrial suburb of Seattle east of Lake Washington. Population, 23,318.

**Redmond, John Edward**. 1856–1918. Irish nationalist politician who succeeded Charles Parnell as the principal advocate of Irish home rule. His support for Britain during World War I and his opposition to Sinn Féin undermined his influence.

**red mulberry** *n.* A deciduous eastern North American tree (*Morus rubra*) having irregularly lobed leaves and edible, fleshy, red to purple, multiple fruit.

**red mullet** *n.* See **goatfish**.

**red-neck** (réd/nék') *n.* **Offensive Slang**. 1. Used as a disparaging term for a member of the white rural laboring class, especially in the southern United States. 2. One who is regarded as having a provincial, conservative, often bigoted sociopolitical attitude.

**re-do** (ré-doo') *tr.v.* -did (-dîd'), -done (-dûn'), -do-ing, -does (-dûz'). 1. To do over again. 2. To redecorate: *redo a living area in yellow.*

**red oak** *n.* Either of two eastern North American deciduous trees (*Quercus rubra* or *Q. falcata*) having deeply and acutely lobed leaves and a saucer-shaped cup enclosing the lower third of the nut.

**red ocher** *n.* A form of hematite used as a red pigment.

**red-o-lence** (réd/ô-lens) also **red-o-len-cy** (-l-an-sê) *n.* The quality or state of being redolent. See **Synonyms at fragrance**.

**red-o-lent** (réd/ô-lent) *adj.* 1. Having or emitting fragrance; aromatic. 2. Suggestive; reminiscent: *a campaign redolent of machine politics*. [Middle English, from Old French, from Latin *redolens*, redolent-, present participle of *redolere*, to smell: *re-*, *red-*, *re-* + *olere*, to smell.] — **red/o-lent-ly** *adv.*

**Re-don** (ra-dôn', -dôn'), **Odilon**. 1840–1916. French artist and forerunner of surrealism whose works include eerie lithographs and floral paintings.

**Re-don-do Beach** (ri-dôn/dô). A city of southern California, a residential suburb of Los Angeles on the Pacific Ocean. Population, 57,102.

**re-done** (ré-dûn') *v.* Past participle of **redo**.

**red osier** *n.* North American shrub (*Cornus sericea*) often growing in dense clumps and having red branches, white flowers, and bluish-white drupes.

**re-dou-ble** (ré-dûb'al) *v.* -bled, -bling, -bles. — *tr.* 1. To double. 2. To repeat. 3. Games. To double the doubling bid of (an opponent) in bridge. — *intr.* 1. To become twice as great. 2. Games. To double a double in bridge.

**re-doubt** (ri-dout') *n.* 1. A small, often temporary defensive

fortification. 2. A reinforcing earthwork or breastwork within a permanent rampart. 3. A protected place of refuge or defense [French *redoute*, from Italian *ridotto*, from Medieval Latin *reduc-tus*, concealed place, from Latin, past participle of *reducere*, to withdraw, lead back. See **REDUCE**.]

**Re-doubt** (ré'dout'). **Mount**. A volcano, 3,111 m (10,200 ft) high, of southern Alaska. The highest peak of the Aleutian Range, it erupted in 1989 for the first time in 25 years.

**re-doubt-a-ble** (ri-dou/ta-bal) *adj.* 1. Arousing fear or awe, formidable. 2. Worthy of respect or honor. [Middle English *redoubtable*, from Old French *redoutable*, from *redouter*, to dread *re-*, *re-* + *douter*, to doubt, fear: see **DOUBT**.] — **re-doubt/a-ble** *adv.*

**re-dound** (ri-dound') *intr.v.* -dound-ed, -dound-ing, -dounds. 1. To have an effect or consequence: *deeds that re-dound to one's discredit*. 2. To return, recoil. *Glory redounds upon the brave*. 3. To contribute, accrue. [Middle English *redounden*, to abound, from Old French *redonder*, from Latin *redundare*, to overflow. See **REDUNDANT**.]

**red-out** (réd/out') *n.* A sudden reddening of the visual field accompanied by severe headache and caused by engorgement of the blood vessels of the head when a person is subjected to a negative force of gravity, as in stunt flying.

**re-dox** (ré'dôks') *n.* Oxidation-reduction. [RED(UCTION) + OX-IDATION].

**red panda** *n.* See **panda** (sense 2).

**red-pen-cil** (réd/pén/səl) *tr.v.* -ciled, -cil-ing, -cils also -cilled, -cil-ling, -cils. To censor, cut, revise, or correct with or as if with a red pencil.

**red pepper** *n.* 1. The pungent, red, podlike fruit of any of several cultivars of the pepper plants, *Capiscum frutescens* and *C. annum*. 2. See **cayenne pepper**.

**red pine** *n.* An evergreen timber tree (*Pinus resinosa*) of north-east North America, having long, flexible, glossy leaves grouped in fascicles of two. Also called **Norway pine**.

**red-poll** (réd/pôl') *n.* Any of several small finches of the genus *Carduelis* of northern North America and Eurasia, especially *C. flammea*, having a red crown and black chin.

**Red Poll** or **Red Polled** (pôld) *n.* Any of a breed of reddish, hornless cattle developed in England and raised for milk and meat.

**red puccoon** *n.* See **bloodroot**.

**re-dress** (ri-drés') *tr.v.* -dressed, -dress-ing, -dress-es. 1. To set right; remedy or rectify. 2. To make amends to. 3. To make amends for. See **Synonyms at correct**. 4. To adjust (a balance, for example). — **redress** (also ré/drés') *n.* 1. Satisfaction for wrong or injury; reparation. See **Synonyms at reparation**. 2. Correction or reformation. [Middle English *redressen*, from Old French *redrecier*: *re-*, *re-* + *drecier*, to arrange: see **DRESS**.] — **re-dress'er**, **re-dres'sor** *n.*

**red ribbon** *n.* An emblem, a badge, or a rosette made of red ribbon that is awarded as the second prize in a competition.

**Red River**. 1. Or in China **Yu-an Jiang** (yôo-an' jyang' yuân'), **Hong Ha** (hông' há') or **Song Hong** (sông' hông'). A river of southeast Asia rising in southern China and flowing about 1,175 km (730 mi) generally south through northern Vietnam to a fertile delta on the Gulf of Tonkin. 2. A river of the south-central United States rising in two branches in the Texas Panhandle and flowing about 1,638 km (1,018 mi) eastward along the Texas-Oklahoma border and into Arkansas, where it changes direction and flows southward into Louisiana and then southeast to the Mississippi River. 3. Also **Red River of the North**. A river of the north-central United States and south-central Canada formed by the confluence of two tributaries in west-central Minnesota and flowing about 499 km (310 mi) north along the Minnesota-North Dakota border into southeast Manitoba, Canada, where it empties into Lake Winnipeg. The **Red River Valley** is a fertile region for growing wheat, flax, and barley.

**red-root** (réd/rôot', -rôôt') *n.* 1. An eastern North American bog plant (*Lachnanthes caroliniana*) having red roots and woolly yellow flowers. 2. See **pigweed** (sense 2). 3. See **ceanothus**.

**red salmon** *n.* See **sockeye salmon**.

**Red Sea**. A long, narrow sea between northeast Africa and the Arabian Peninsula. It is linked with the Mediterranean to the north through the Gulf of Suez and the Suez Canal and with the Gulf of Aden and the Arabian Sea to the south through the strait of Bab el Mandeb.

**red-shank** (réd/shánk') *n.* An Old World wading bird (*Tringa totanus*) having long red legs.

**red shift** *n.* An increase in the wavelength of radiation emitted by a celestial body as a consequence of the Doppler effect. [From the fact that the longer wavelengths of light are at the red end of the visible spectrum.]

**red-shirt** (réd/shûrt') *tr.v.* -shirt-ed, -shirt-ing, -shirts. **Sports**. To keep (a college or school athlete) out of varsity competition for one year in order to extend the athlete's period of eligibility. [From the red jerseys worn by such athletes to distinguish them from the regular players.] — **red-shirt'** *adj. & n.*

**red-should-ered hawk** (réd/shô'dard) *n.* A medium-sized North American hawk (*Buteo lineatus*), having rufous shoulder-feathers and found typically in wet woodlands and savannas.

**red-skin** (réd/skîn') *n.* **Offensive Slang**. Used as a disparaging term for a Native American.



redshouldered hawk  
*Buteo lineatus*



Tues  
2/18

Corresp. Supporting  
Name (All)

**EXHIBIT**  
Nunberg 41  
2/18/98

George B. Tsoodle  
9850 Whitehurst #1024  
Dallas, TX 75243

Washington Redskins  
Public Relations Office  
P.O. Box 1747  
Dulles Airport  
Washington, D.C. 20041

Dear Public Relations,

My name is George B. Tsoodle and I am a full blooded Kiowa Indian. I am sending this letter in regards to all of the ematurety and pettiness protesting over the sporting logo that the team wears so proudly on their helmets. Me being an American Indian find it no harm any way shape or form, I have been a Redskins fan ever since I was 9 years old growing up in Oklahoma. My dad wasn't that involved in football, but there was one thing he did notice about it, it was the logo of the Washington Redskins he thought it was only fitting that an Indian be representing the nations capital since we are the first Americans.

So I wouldn't let the protest worry you because if you were to take a poll of all the Indians in the United States you would find that the majority of us would think of it as an honor not a put down, because there are far to many issues more important to protest than a logo of a nation within a nation. Once again I think of it as an honor and not put down to wear that logo so hail to the Redskins and lets win the Super Bowl. Oh by the way if you could leave me a few tickets either for a home game or the Super Bowl I would appreciate it. Just leave them at the gate I'll pick'em up when I visit one day.

Respectfully,

George B. Tsoodle

George B. Tsoodle

Feb. 13, 1988

FEB 24 1988

James Patrick Thomas  
210A Walsh  
Grand Forks, ND 58202-2012

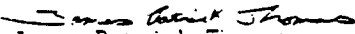
Jack Kent Cooke  
Washington Redskins  
P.O. Box 17247  
Washington, D.C. 20041

Dear Mr. Cooke:

Congratulations on your Super Bowl performance last month. I would just like to let you know that I admire your frankness and honesty in dealing with Mr. St. John, as quoted by Mr. Giago in the enclosed article. Here at the University of North Dakota, the home of the UND Fighting Sioux, we have to deal with many of the same criticisms.

I have also enclosed some news clippings to let you know that not everyone in the Midwest shares the opinions of Mr. St. John and Mr. Giago. Continued good luck in the future; and, while I sincerely hope you pay attention to the outpouring of public sentiment concerning this matter, do not be deterred from your current stand.

Best wishes,

  
James Patrick Thomas

S\_0006736

BLA-TTAB-06286

MAR 09 1988

February 23, 1988

Jack Kent Cooke  
Washington Redskins  
P.O. Box 17247  
Washington, D.C. 20041

Dear Mr. Cooke,

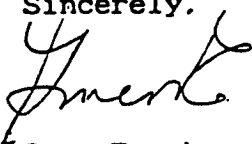
I hope I am not too late to add my name to the list of people who are involved in the raging controversy regarding the name Washington Redskins.

I read Mr. Giago's column in today's Argus Leader and offer the following comments.

Since the Indians feel so offended at this name, it seems only logical that we follow through and also change the name of our fair city to "Water Falls", the name of Sioux Valley Hospital to "Valley Hospital", the name of the Sioux River to just plain "river". There are numerous instances where I find we are offending here. Being a Norwegian on both sides for as far back as I can trace, I, too, have been outraged. Calling the Augustana football team the "Vikings" has never failed to raise my ire. (or should I say "Irish" and chance offending still ANOTHER minority!)

There seems to be no end to the foolishness people will go to to keep their names in the headlines. If the name were in any way demeaning or derogatory (as he states it was 100 years ago) I could work up a smidgen of sympathy for his cause. He has lost me.

Sincerely,



Gwen Eggebraaten  
2608 So. Cliff Ave  
"Sioux" Falls, S.D.

57105

P.S. In adding my address, I find that we are once again in the thick of it. "Dakota" indeed! Why not just "Midwest, USA"?

000229

Dear Sir:

In reference to Tim Giago's column in the Bangor Daily News of-February 19, 1988:

It has always been my perception that teams and organizations named themselves after symbols of strength, bravery, wisdom, and honor, which they wished to emulate; e.g. Vikings, Black Bears, Rams, Tigers, Lions, Beavers, Elks Lodge, Order of Moose, etc. I have never heard of a group calling itself the skunks, the Jackals, etc.

I do not believe that a team intends to demean or insult Indians by calling itself the Redskins, or the Indians, and see nothing wrong with doing so.

Very truly yours,

*E. H. Paulsen*

E. H. Paulsen

✓ cc: Tim Giago  
Jack Kent Cooke

000227

DEAR SIR:

I thought <sup>FEB 29 1988</sup> you might find the editorial in the IATOTA times interesting. This editorial was also in the Rapid city Journal.

I Am An Alcohol Drug Counselor And In my work come in contact with many INDIAN people. I HAVE ASKED SEVERAL OF them IF they ARE OFFENDED by NAMES SUCH AS the "REDSKINS", "CHIEFS" OR "INDIANS". EVERY ONE THAT I HAVE TALKED TO FEELS THAT SUCH NICK NAMES DO NOT HAVE NEGATIVE CONNOTATIONS FOR INDIAN AND/OR NATIVE AMERICAN people. IN FACT MOST OF them ARE quite proud that SUCH NICK NAMES DO EXIST. ALMOST TO A PERSON they ARE proud OF the WASHINGTON REDSKINS AND VERY PLEASED WITH YOUR SUPER BOWL VICTORY.

IT IS A SMALL MINORITY THAT IS AFTER THE CHANGE IN THESE long ESTABLISHED TEAM NAMES.

I Am VERY proud OF YOUR STAND ON this ISSUE AND ALSO proud OF the REDSKINS VICTORY.

in the (PAST SUPER BOX 1).

When I was in college  
A radical group tried and  
succeeded in having the name  
changed at my college. the  
name was the "SCALPERS" and  
the name was changed to the  
"tribe" Now these same military  
want the name changed again  
having taken offense at the  
name "tribe"

Stick to your guns and  
know that the majority of Indian  
people find no negative connotation  
to the name "Redskins"

Thank you

W.J. BRYANT

P.O. Box 6

Rapid City

SOUTH DAKOTA

57709

000097

# A clever nickname cannot disguise a racial slur

**M**ARTIN — Several years ago I wrote about sports teams using the names of Indian tribes, or derivations thereof, to identify their team or to use as mascots. When the Indian students at Stanford University of California decided that the team name "Indian" and the mascot "Chief Lightfoot" were insulting to Indian people, they took their argument to their fellow students and to a sympathetic faculty. The Stanford Indians became the Stanford Cardinals.

To the objective students and faculty at Stanford, it was no big deal to change their team's name. They decided if it was a negative thing to the Indian students, and if it smacked in the least bit, of racial bias, the change was necessary and warranted. A few weeks back a young Ojibwe man named Philip St. John started the Concerned American Indian Parents group in Minneapolis, Minn. He did this after observing the mental anguish brought upon his Indian children at their school's activities because the team's name was clearly Indian.

After meeting with little success, St. John decided to make it a national issue with hopes of bringing the focus back to his local situation by getting mass publicity. He wrote a letter to Jack Kent Cooke, the chairman of the board of the Washington Redskins.

In his letter St. John explained the racial undertones to using Indian namesakes for athletic teams. He concluded his letter to Cooke with, "People like yourself, in a high position, are the individuals who can initiate the process and actuate the coats and namesakes that are continually used in this country. Your organization, because of its professional status and accomplishments, is highly visible to the American public."

On Jan. 15, Cooke himself responded to St. John's letter. Cooke wrote, "With some interest, and I must say, some amazement, I read your letter of



Jan. 6 which arrived at my farm today."

Cooke was amazed that American Indians found the name "Redskin" to be derogatory or demeaning. He found them no more demeaning than "Canuck," Aussies, Cajuns or Creoles.

Cooke concluded his letter to St. John with, "Basically, I want you to know that I'm totally out of sympathy with your project."

Let me advise Mr. Cooke to go to the National Archives in the city where his team is based and looked up copies of newspapers written in the mid and late 1800s. If he did this he would find that "Redskins" is, and was intended to be, a very strong epithet against American Indians.

He will find the word "Redskin" was usually followed by heathen, devil or worse. A common usage in those chronicles of American newspaper history was "Redskinned nigger."

If Mr. Cooke is so keen on using the color of a person's skin as the namesake of his football team, he should be more conscious of the racial makeup of his fair city. Blacks make up just a bit more than 51 percent of the total population of Washington, D.C. Wouldn't it be much more fitting and sensible to name his team the Washington Blackskins? Surely this would be no more objectionable to blacks than Canucks, Aussies, Cajuns or Creoles? Right?

At the weekly hometown games, spectators could then paint their faces black, put on Afros, don colorful dashikis and cavort around the football field like a bunch of wild savages. I'm sure the black-skinned people of D.C. would find that a true reflection on their culture. But do you think they'd just laugh it off?

To all of those high schools, colleges and professional sports teams using Indian namesakes and mascots, it's not the name that is so offensive as the activities that eventually become a part of the ritual.

Suppose there was an all-Indian reservation team named "The Navajo Bostonians." Would white people take offense if at homecoming events, pep rallies and parades, the Indian faculty and student body put on blonde wigs, painted their faces white and marched about singing God Bless America?

This is certainly no more demeaning to Indians than white and black people putting on war bonnets, painting up their faces, and beating drums and trying to sing Indian-type songs.

Feathers, war bonnets, drums and our traditional songs are a vital part of religion. If Indian people find the usage of these symbols or the color of our skin by athletic teams to be so difficult for people of other races to see it as we do?

As the Indian students of Stanford University told the student body and faculty when pressing for the college to drop the name "Indian" as their namesake, "We are human beings; we are not mascots."

How many American Indians or non-Indians feel as I do about this?

Maybe we can convince Jack Kent Cooke he is way off base in persisting in his beliefs by writing him at: Jack Kent Cooke, Washington Redskins, P.O. Box 17247, Washington, D.C. 20041.

If you agree or disagree, write Mr. Cooke a letter and let's see what happens.

© 1988 Lakota Times

## Letters Policy

Policy: Letters should be kept to a minimum of words and signed. We reserve the right to edit for clarity and length. Each letter should have a return address and phone number, if one is available, so writer can be reached to verify information. All letters must be signed. Published letters do not necessarily represent the opinion of the newspaper.

**You may lose the battle but win the war for future**

000098



MAR 1 1988

108 North Platte  
Gettysburg, SD 57442  
February 22, 1988

Mr. Jack Kent Cooke  
Washington Redskins  
P.O. Box 17247  
Washington, D.C. 20041

Dear Mr. Cooke,

I am in a Senior Government class at Gettysburg High School. I read in a column written by Tim Giago that was about how he feels that the name Redskins is demeaning to the Indians. He wants you to change it. I urge you to keep the name as it is. If you allow yourself to be bullied into changing your team's name, it will be the first step of a never ending process.

No matter what a team is named, someone somewhere will take offense from it. For example, if Indians take offense to the Redskins, then all farmers should take offense to the Dallas Cowboys because cowboys are known for hanging out in saloons and visiting ladies-of-the-evening. Catholics also should protest because of the St. Louis Cardinals.

I feel that the name of a team is a very trivial matter. The important thing is the success of the team. Please do not give in to the inane pressures from someone who has nothing better to do than argue about a name.

✓

Sincerely,  
*Brenda Chilstrom*  
Brenda Chilstrom

000230

Dear Mr. Cooke,

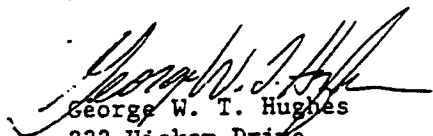
21 Feb 88

I have just finished reading an article which appeared in the 19 Feb 88 copy of the Bangor Daily News written by Tim Giago of the Lakota Times, which I think is the most ridiculous piece of journalism I have ever read in my 24 years.

I have been an avid Washington Redskins fan since I was in grade school in Fredericksburg, Virginia. I know you have no intention of changing the name of the 'Skins to anything else. The point that I cannot see is why someone would start a drive to change the name of a team that has been around since the beginning of the National Football League. Better yet, why doesn't the Society for Prevention of Cruelty to Animals request the Miami Dolphins or Indianapolis Colts change their names? This whole thing has been blown out of proportion and is unearthened a nerve in me. The author probably was a Denver fan and lost big money on the Super Bowl.

Well sir, I appreciate your time in reading my letter and I'd like to congratulate your team and yourself on a wonderful victory which was well deserved.

HAIL TO THE REDSKINS

  
George W. T. Hughes  
222 Hickam Drive  
Loring Air Force Base, Maine  
04751-3809

000231

BLA-TTAB-06293

# What's in a name? Racism

By Tim Giago.  
MARTIN, S.D. Several years ago I wrote about sports teams using the names of Indian tribes, or derivations thereof, to identify their team or to use as mascots.

When the Indian students at Stanford University in California decided that the team name "Indian" and the mascot "Chief" were insulting to Indian people, they took their argument to their fellow students and to a sympathetic faculty.



The Stanford Indians became the Stanford Cardinal. Grand Forks Central High School students and faculty at Stanford, it was no big deal to change their team's name. They decided if it was a negative thing to the Indian students, and if it smacked, in the least bit, of racial bias, the change was necessary and warranted.

A few weeks back, a young Ojibwe man named Philip St. John started the Concerned American Indian Parents group in Minneapolis. He did this after observing the mental anguish brought upon his Indian children at their school's activities because the team's name was clearly Indian.

In his letter St. John explained the racial undertones to using Indian namesakes for athletic teams. He concluded his letter to Cooke with "People like yourself, in a high position, are the individuals who can initiate the process and activate the elimination of American Indian namesakes that are continuously used in this country. You, organization, because of its professional status and accomplishments, is highly visible to the American public."

On Jan. 15, Cooke himself responded to St. John's letter with some interest.

Cooke wrote, "With some interest, I read your letter of Jan. 6 which arrived at my farm today."

Cooke was amazed that American Indians found the name "Redskin" to be derogatory or demeaning. He found them no more demeaning than "Canuck, Aussies, Cajuns or Creoles."

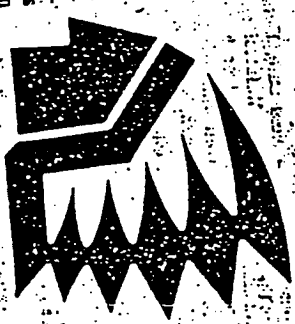
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He will find the word "Redskin" was usually followed by heathen, devil, or worse. A common usage in those chronicles of American newspaper history was "Redskinned nigger."

If Mr. Cooke is so keen on using the color of a person's skin as the name of his football team, he should be more conscious of the racial makeup of his fair city. Blacks make up just a bit more than 51 percent of the total population of Washington. Wouldn't it be much more fitting and sensible to name his team the Washington Blacks? Surely this would be no more objectionable to blacks than Canucks, Aussies, Cajuns or Creoles.

At the weekly hometown games, spectators could then paint their faces black, put on Afros, don colorful dashikis and cavort around the football field like a bunch of wild savages. I'm sure the black-skinned people of D.C. would find this a true reflection on their culture.



To all of those high schools, colleges and professional sports teams using Indian namesakes and mascots: It's not the name that is so offensive as the activities that eventually become a part of the ritual.

Suppose there were an all-Indian reservation team named "The Navajo Times, Red Lake, Minn." Would white people

take offense if, at homecoming events, pep rallies and student body parties, Indian faculty and student body put on blonde wigs, painted their faces white, and marched about singing "God Bless America?"

This is certainly no more demeaning to Indians than white and black people putting on war bonnets, painting up their faces, and beating drums and trying to sing Indian-type songs.

Feathers, war bonnets, drums and our traditional songs are a vital part of our (the Indian's) history, culture and religion. If Indian people find the usage of these symbols or the color of our skin by athletic teams to be racist and therefore objectionable, why is it so difficult for people of other races to see it as we do?

As the Indian students at Stanford University told the student body when pressing for the college to drop the name "Indian" as their namesake, "We are human beings, we are not mascots."

How many American Indians or non-Indians feel as I do about this? Maybe we can convince Jack Kent Cooke he is way off base in persisting in his beliefs by writing him at: Jack Kent Cooke, Washington Redskins, P.O. Box 17247, Washington, D.C. 20041.

Giago is publisher of several Indian newspapers including "The Ojibway Times, Red Lake, Minn."

George JKC INC  
MAR 07 1968

000232

Dear Sir:

Whenever I read about a protest by so called "Indians" about using them as names for mascots , it makes my blood boil.

I spent nearly a decade teaching school on two South Dakota Indian Reservations. It was my job to look at the BIA Realty office records to check the degree of Indian blood. Guess what? I found only 4 in 9 years that were listed as 4/4 which means full blood Indian. The rest are all breeds.

They have more white blood in them than Indian and they holler discrimination. The Indian thing is over. They committed genocide. They crawled in bed with the whites until they bred themselves out of existence.

I wrote a book about this. I am sending you a copy of one newspapers write-up. You can use it any way you wish.

If you are interested in this book describing the conditions I mentioned, I will send you a copy.

If you want to mass distribute it I will give you a great deal. It is easy to read and a short booklet.

Respectfully,

Philip A Severson, Ph.D.

325 East St. Joe

Rapid City S.D. 57701

ph (leave message) 605/342-5515

*Pass + 1/2*  
*to a great deal*  
*1/2 of 1/2*  
*1/2 of 1/2*

0002070

BLA-TTAB-06295

DEAR SIR.

FEB 29 1988

I thought you might find the editorial in the IKTOTA times interesting. This editorial was also in the Rapid city Journal.

I Am An Alcohol Drug Counselor. And in my work come in contact with many INDIAN PEOPLE. I HAVE ASKED SEVERAL OF them if they ARE OFFENDED by NAMES SUCH AS the "REDSKINS", "CHIEFS" OR "INDIANS". EVERY ONE THAT I HAVE TALKED TO FEELS THAT SUCH NICK NAMES DO NOT HAVE NEGATIVE CONNOTATIONS FOR INDIAN AND/OR NATIVE AMERICAN PEOPLE. IN FACT MOST OF THEM ARE QUITE PROUD THAT SUCH NICK NAMES DO EXIST. ALMOST TO A PERSON THEY ARE PROUD OF THE WASHINGTON REDSKINS AND VERY PLEASED WITH YOUR SUPER BOWL VICTORY.

IT IS A SMALL MINORITY THAT IS AFTER THE CHANGE IN THESE LONG ESTABLISHED TEAM NAMES.

I Am VERY PROUD OF YOUR STAND ON THIS ISSUE AND ALSO PROUD OF THE REDSKINS VICTORY

000223

SUCCEEDED in HAVING THE NAME  
CHANGED AT MY COLLEGE. THE  
NAME WAS THE "SCALPERS" AND  
THE NAME WAS CHANGED TO THE  
"TRIBE" NOW THESE SAME MILITARY  
WANT THE NAME CHANGED AGAIN  
HAVING TAKEN OFFENSE AT THE  
NAME "TRIBE"

Stick to your guns and  
know that the majority of Indian  
people find no negative connotation  
to the name "Redskins"

THANK YOU

W.J. BRYANT

P.O. Box 6

Rapid City

SOUTH DAKOTA

57709

000226

JKC INC

DEAR SIR:

FEB 9 1988

I thought you might find  
the editorial in the above time  
interesting. This editorial was also  
in the Rapid City Journal.

I am an Alcohol Drug Counselor  
and in my work come in contact  
with many Indian people. I have asked  
several of them if they are offended  
by names such as the "Redskins",  
"chiefs" or "Indians". Every one that  
I have talked to feels that  
such nicknames do not have  
negative connotations for Indian and/or  
Native American people. In fact most  
of them are quite proud that  
such nicknames do exist. Almost  
to a person they are proud of  
the Washington Redskins and very  
pleased with your Super Bowl  
victory.

It is a small minority that  
is after the change in these  
long established team names.

I am very proud of your  
stand on this issue and also  
proud of the Redskins victory.

S\_0006746

in the PAST SuperB: L.

When I was in COLLEGE  
A RADICAL GROUP TRIED AND  
SUCCEEDED IN HAVING THE NAME  
CHANGED AT MY COLLEGE. THE  
NAME WAS THE "SCALPERS" AND  
THE NAME WAS CHANGED TO THE  
"TRIBE" NOW THESE SAME MILITANTS  
WANT THE NAME CHANGED AGAIN  
HAVING TAKEN OFFENSE AT THE  
NAME "TRIBE"

Stick to your guns and  
KNOW THAT THE MAJORITY OF INDIAN  
PEOPLE FIND NO NEGATIVE CONNOTATION  
TO THE NAME "REDSKINS"

THANK YOU

W.J. BRYANT

P.O. BOX 6

Rapid City

SOUTH DAKOTA

57709

S\_0006747



# A clever nickname cannot disguise a racial slur

MARTIN — Several years ago I wrote about sports teams using the names of Indian tribes, or derivations thereof, to identify their team or to use as mascots. When the Indian students at Stanford University of California decided that the team name "Indian" and the mascot "Chief Lighthoot" were insulting to Indian people, they took their argument to their fellow students and to a sympathetic faculty. The Stanford Indians became the Stanford Cardinals.

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In his letter St. John explained the racial undertones to using Indian namesakes for athletic teams. He concluded his letter to Cooke with, "People like yourself, in a high position, are the individuals who can initiate the process and actuate the elimination of American Indian mascots and namesakes that are continually used in this country. Your organizational status and accomplishments, is highly visible to the American public."

On Jan. 15, Cooke himself responded to St. John's letter. Cooke wrote, "With some interest, and I must say, some amazement, I read your letter of



Notes from Indian Country

Jan. 6 which arrived at my farm today."

Cooke was amazed that American Indians found the name "Redskin" to be derogatory or demeaning. He found them no more demeaning than "Canuck," Aussies, Cajuns or Creoles.

Cooke concluded his letter to St. John with, "Basically, I want you to know that I'm totally out of sympathy with your project."

Let me advise Mr. Cooke to go to the National Archives in the city where his team is based and looked up copies of newspapers written in the mid and late 1800s. If he did this he would find that "Redskins" is, and was intended to be, a very strong epithet against American Indians.

He will find the word "Redskin" was usually followed by heathen, devil or worse. A common usage in those chronicles of American newspaper history was "Redskinned nigger."

If Mr. Cooke is so keen on using the color of a person's skin as the namesake of his football team, he should be more conscious of the racial makeup of his fair city. Blacks make up just a bit more than 51 percent of the total population of Washington, D.C. Wouldn't it be much more fitting and sensible to name his team the Washington Blackskins? Surely this would be no more objectionable to blacks than Canucks, Aussies, Cajuns or Creoles? Right?

At the weekly hometown games, spectators could then paint their faces black, put on Afros, don colorful dashikis and cavort around the football field like a bunch of wild savages. I'm sure the black-skinned people of D.C. would find this a true reflection on their culture. But do you think they'd just laugh it off?

To all of those high schools, colleges and professional sports teams using Indian namesakes as mascots, it's not the name that is so offensive as the activities that eventually become a part of the ritual.

Suppose there was an all-Indian reservation team named "The Navajo Bostonsians." Would white people take offense if at homecoming events, pep rallies and parades, the Indian faculty and student body put on blonde wigs, painted their faces white and marched about singing God Bless America?

This is certainly no more demeaning to Indians than white and black people putting on war bonnets, painting up their faces, and beating drums and trying to sing Indian-type songs.

Feathers, war bonnets, drums and our traditional songs are a vital part of our (the Indian's) history, culture and religion. If Indian people find the use of these symbols or the color of our skin by athletic teams to be racist and therefore objectionable, why is it so difficult for people of other races to see it as we do?

As the Indian students at Stanford University told the student body and faculty when pressing for the college to drop the name "Indian" as their namesake, "We are human beings; we are not mascots."

How many American Indians or non-Indians feel as I do about this?

Maybe we can convince Jack Kent Cooke he is way off base in persisting in his beliefs by writing him at: Jack Kent Cooke, Washington Redskins, P.O. Box 17247, Washington, D.C. 20041.

If you agree or disagree, write Mr. Cooke a letter and let's see what happens.

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## Letters Policy

Policy: Letters should be kept to a minimum of words and signed. We reserve the right to edit for clarity and length. Each letter should have a return address and phone number, if one is available, so writer can be reached to verify information. Letters must be signed. Publication will be on an editorial basis.

You may lose the battle but win the war for future

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Grand Forks Herald, Saturday, February 13, 1988

# What's in a name? Racism

By Tim Glago  
MARTIN, S.D. — Several years ago I wrote about sports teams using the names of Indian tribes, or derivations thereof, to identify their team or to use as mascots.

When the Indian students at Stanford University in California decided that the team name "Indian" and the mascot "Chief Lightfoot" were insulting to Indian people, they took their argument to their fellow students and to a sympathetic faculty. The Stanford Indians became the Stanford Cardinal.



Grand Forks Central High School Redskin logo

To the objective students and faculty at Stanford, it was no big deal to change their team's name. They decided if it was a negative thing to the Indian students, and if it smacked, in the least bit, of racial bias, the change was necessary and warranted.

A few weeks back, a young Ojibwe man named Philip St. John started the Concerned American Indian Patriots group in Minneapolis. He did this after observing the mental anguish brought upon his Indian children at their school's activities because the team's name was clearly Indian.

After meeting with little success, St. John decided to make it a national issue with hopes of bringing the focus back to his local situation by getting to his local situation by getting to mass publicity. He wrote a letter to Kent Cooke, the chairman of the National Archives in the city where his team is based and took up copies of newspapers written in the mid- and late-1800s. If he did this, he would find that "Redskins" is, and was intended to be, a very strong epithet against American Indians.

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UND Sioux logo

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Glago is publisher of several Indian newspapers including the Ojibway Times, Red Lake, Minn.

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Jack Cooke.  
Wash. D.C.

Apr 220

JRC INC.

MAR 21 1938

Dear Sir,

After reading the enclosure  
it will be evident why this  
note is being sent.

I'm almost 80 years old, most  
of my life has been spent  
Western S.D. where there are  
lots of Indians. Many are fine  
individuals, assimilating them-  
selves into our society. Gage  
author of the article, is one of  
the interesting contributors to  
the editorial page of our paper.  
I agree with him often but not  
on this subject. Racism is  
evident - feeling of inferiority  
possibly involved.

I beseech you - Keep the Red Sox  
name. It'd be tragic to rename  
Cleveland's baseball team. The  
Reds would be next. I'm Irish  
but Notre Dame can continue to

000223

ing me. like use the criticism  
one could go on and on. But  
the way you are.

Sincerely,

J. M. (Pat) Egan

000224

Jack Kent Cooke  
Washington Redskins  
PO Box 17247  
Washington, DC  
20041

Dear Mr. Cooke,

In a recent class discussion we debated over an article in a local paper that Mr. Tim Giago wrote. In his editorial he stated many biased opinions about changing the name of the Washington Redskins. He said the Indian race was suffering because it was demeaning and insulting to them. He also added a few lines from a letter you wrote to Mr. Philip St. John about this subject.

I personally do not feel that it is such a tremendous big deal. If he wants to change the mascots that offend his particular race then he should be prepared to think about changing each and every mascot. Each mascot can be offending if taken the wrong way.

One example would be the Cardinals. The name can be taken as a little red bird or it can mean the religious title which is just under the pope. The Midgets can also be offending to the people that have developed a disease which restricts their growth. I do not see these people offended and with reason because it is only a team name and not a social slam to a certain group to demean them.

In my opinion he is only blowing things totally out of proportion and making racial problems where there are none. So I, therefore agree with you in saying that it is not that big of a deal and that the Washington mascot should remain the Redskins simply because it is not the mascot that the people care for but rather the players and team members.

Sincerely,

  
Karen Goeke

000222

Gen. Sec. N.C. 2100  
March 10, 1988

Mr. Jack Kent Cooke  
P.O. Box 17247  
Washington, D.C. 20041

JKC INC.

MAR 16 1988

Dear Mr. Cooke:

I wish to congratulate you and The Washington Redskins on the Super bowl win. I have followed The Redskins since the days of Choo-Choo justice.

I am concerned about requests to have the Redskin name dropped. My family and I have always admired the American Indian. I have never seen the Washington Redskins portrayed in any manner that would insult an American Indian. I think that the Washington Redskins are an excellent symbol for the native Americans. I hope that you will keep the name as it is.

One of these days we would love to see the Redskins in Washington. So far, we've attended games elsewhere where we could obtain tickets.

Best wishes for the coming season.

Sincerely,

John B. Garrett

John B. Garrett Jr.

000221

ROBERT N. HUEY  
2904 West 33rd Street #229  
Sioux Falls SD 57105

JKC INC.

MA 15 12

March 12, 1988

Jack Kent Cooke  
Washington Redskins  
P.O. Box 172-7  
Washington, D. C. 20043

Dear Jack:

Don't change the name of the Washington Redskins.

At least, don't change the name because someone thinks you are insulting Indians. Actually I think the original idea of giving Indian names to athletic teams was out of respect for their prowess, a compliment, if you will.

Billy Mills, himself says that Indians often take offense when none is intended. He tells the story of when he was a track star at the University of Kansas his team mates used to call him "Chief". At first he thought it was a derisive term. But, he says, as he grew older he came to learn that they meant it affectionately and respectfully. Some times Indians have a hard time knowing who their friends are. They sometimes take offense at people who come to them in love and goodwill.

When I was in high school our football team was called the Bottineau (N.D.) "Braves". That was 55 years ago and they still go by the same name. As I recall we never thought of it as a term to belittle the Indians. Quite the contrary . . . we wanted our opponents in Monah and Sherwood to think of us as savage and fierce. We gloried in what we thought was our adopted Indian traditions and heritage. It was almost 200 years ago that Charles Caleb Colton said, "Imitation is the sincerest form of flattery".

I think it was in somewhat the same spirit that the Augustana and Minnesota football teams selected the name "Vikings". Those old Vikings are also regarded as fierce fighters.

It seems that if anyone has made the Indian name offensive it is the Indians themselves. We don't have to go very far back in the history of the Dakotas and Minnesota to find that the most terrifying shout anyone could hear was, "The Indians are coming!" The Minnesota Historical Society says that the full story of the cold horror of many Indian raids and massacres of peaceful Norwegian settlers and others will never be completely told.

The U.S. soldiers of the Plains had their own code. It was, "Keep the last bullet for yourself". No one wanted to be taken prisoner by the Indians. The fate was too terrible to contemplate!

Sincerely yours,

Robert N. Huey

rmh  
10 Sioux Falls South Dakota

S\_0006744

BLA-TTAB-06306

3-17-88

Jack Kent Cooke -

I don't think anyone  
should be hurt if the name  
of calling a great football team  
for them.

I don't mind if they  
call them White Eyes -  
white skins -

I think the Native American  
or Indian - is not picking

Sincerely

Jane Rush

Box 1552

Kirtland, N.M.

87417

000220



Sylvia L. Cash, CPD  
5245 Rio Drive, Apt. 712  
Falls Church, Virginia 22041-2124

SLC

JKC INC.

APR 20 1988

April 18, 1988

20071  
The Washington Post Magazine  
1150 15th Street, N.W.  
Washington, DC 20071

Re: Redskin Reservations by Richard Cohen  
April 17, 1988 Edition

Since the Washington Redskins football team is "officially" America's team, how fitting that the "mascot" represents the Indians, our native Americans. There is nothing "silly," "ridiculous," "offensive" or "tasteless" about the team's name; rather, Redskins is the one word which has traditionally been associated with the team and which has united this city and surrounding areas as nothing has before or likely will in the future.

Would Mr. Cohen have the Statue of Freedom (often erroneously referred to as an Indian) removed from the Capitol dome simply because the woman is wearing a helmet circled with stars and topped with an arrangement of feathers and an eagle's head? I doubt it.

Perhaps Mr. Jack Kent Cooke would consider dedicating one of the 1988 games to the Indians (the Redskins would prove victorious over the Cowboys again). The chiefs (or whatever appropriate person) representing the various Indian nations could be invited to sit in the owner's box. The fans could be urged to bring donations (e.g., money, food, clothing) for the Indians, thus demonstrating that our support of and love for the Washington Redskins is not an ethnic issue.

DC14\SLC\MISC\PER.LTR

04/18/88 9:53am

000218

BLA-TTAB-06308

Mr. Cohen's diatribe did, indeed, ruffle the  
feathers of this avid Washington Redskins fan.  
Hail to the Redskins!!

*Sylvia L. Cash*

Sylvia L. Cash

Daytime Telephone: (202) 637-2200

DC14\SLC\MISC\PER.LTR

04/18/88 9:53am

000219

BLA-TTAB-06309

ROBERT H. PASCHALL & ASSOCIATES

460 Lovella Way  
Sacramento, CA 95819  
Phone (916) 451-2552

JRC INC.

APR 26 1988

21 April 1988

Mr. Jack Kent Cooke  
Route 1604  
Middleburg VA 22117

Dear Mr. Cooke:

I suggest that the people who insist that you change the name of the "Redskins" are goodhearted but misguided. They say that the name of your Washington team is "racist," and that it represents a "negative stereotype."

This would indeed be news to the Americans who named the Redskins and many other teams one to three generations ago. People tended then to be somewhat less effete and sophisticated than they are now. They therefore chose names that carried the implication of dare-&-do, toughness in the face of adversity, and other elemental but admirable characteristics.

As a result, we have not only the Indians but also the 49ers, 76ers, Patriots, Cowboys, Rangers, Trailblazers, and Vikings. I don't hear anyone crying that all those rugged characters are being maligned and ridiculed by the application of their names to teams of accomplished athletes. They are names that were applied with pride and purpose. And so were the names of Redskins, Braves, and Indians.

To carry their faintly ridiculous argument further, do the people who protest also feel that it is unfair to wildlife to have teams who are called Bears, Dolphins, Eagles, Huskies, Lions, Seahawks, and Wildcats? I mean, what is a collection of athletes supposed to call themselves, anyhow? Perhaps the protesters approve of the names given their teams by the University of California at Irvine and at Santa Cruz in the Crazy 60s: the Anteaters and the Banana Slugs. Now there are examples of sarcasm and ridicule, in this case directed at the athletes themselves.

I say these things as a 70-year-old Bruin, longtime sports fan, and one who has known and admired real American Indians and who has worked for the Inuit (Eskimos) of Alaska. Hey, let's hear it for the Inuit! Those guys are really tough.

Sincerely

*Robert H. Paschall*

cc C.J. Burke

0000116

BLA-TTAB-06310

WASHINGTON REDSKINS

PRO-FOOTBALL INC.

JACK KENT COOKE  
CHAIRMAN OF THE BOARD

May 3 1988

Mr Robert H Paschall  
460 Lovella Way  
Sacramento CA 95819

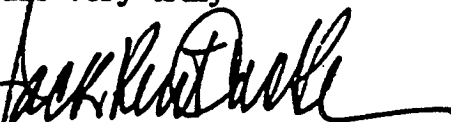
Dear Mr Paschall

My very best thanks for your common  
sense analysis of the fuss about our  
name, "Redskins". I completely subscribe  
to your views.

As an earnest of my appreciation,  
please accept a Redskins Year Book  
and Press Guide.

Kind regards

Yours very truly



JKC/dmr

Enclosures

bcc: Charles Dayton  
Marty Hurney

0002117

BLA-TTAB-06311

WILCOMB E. WASHBURN  
2122 CALIFORNIA STREET, N. W.  
WASHINGTON, D. C. 20008

25 April 1988

Mr. John Kent Cooke, Jr.,  
13832 Redskin Drive, Redskin Park,  
P. O. Box 17247, Dulles International Airport,  
Washington, D.C., 20041

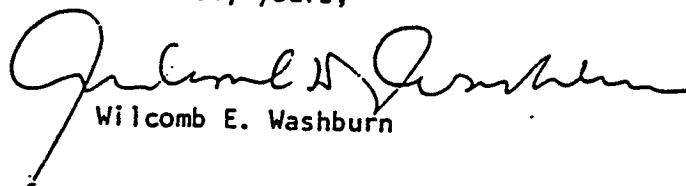
Dear Mr. Cooke:

You may recall the pleasant dinner my wife Kathy and I had with you and your wife and the Sam Fraziers a couple of years ago at the University Club, and you may also remember an occasional letter from me concerning Redskin matters.

I write now to send you a copy of a piece I wrote in the Washington Post last Saturday defending "the Redskins" against the criticism of columnist Richard Cohen. I do not know that you or your father need any defense against this sort of criticism, but I thought you should be aware that there is a valid intellectual argument against such attacks.

By the way, for several years I have been trying to get my two Redskin seats (Section 15, Row 14, Seats 015 and 022--Account 83244-4), which are separated by a stanchion and two other seats, moved together. Susan Barton, your ticket manager, is always courteous and concerned, but has never been able to effect a shift that would bring the two seats together. She thinks that this year, after the ticket renewals are complete, she may be able to do something. Perhaps a word from you would help, if you do not think it improper.

Sincerely yours,

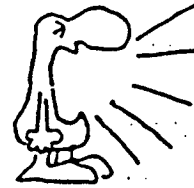
  
Wilcomb E. Washburn

0002113

BLA-TTAB-06312

The Washington Post

# Free For All



## It's Not the Name 'Redskins' That Maligns Indians

Well, it's knee-jerk time in Washington again ["Redskin Reservations," magazine, April 17]. Time to kick Jack Kent Cooke in the shins for allowing the name of his Super Bowl-winning team to remain "the Redskins." Cooke is accused of holding on to an "offensive name" that, in Richard Cohen's elegant phrase, "just plain stinks." As analogues to the "Washington Redskins" Cohen conjures up the specter of the "Miami Hymies," the "Los Angeles Hispanics," the "Cincinnati Krauts," the "New York WASPs" (Cohen must have had his tongue in cheek on that one) and the "Detroit Ay-rabs." Cohen does not mention the fierce "Minnesota Vikings" (who should apologize for scandalizing the peaceful Scandinavians of Minnesota), the rowdy "Dallas Cowboys" (who probably form only a slightly larger percentage of the Dallas population than do Indians in the District of Columbia), the "San Francisco 49ers" (gold-crased vigilantes out of California's sordid past) or even the "New Orleans Saints" (shades of Jimmy Swaggart!).

In expressing his outrage at Cooke, Cohen maligns contemporary Indians, suggesting that "if the Redskins really wanted to portray the American Indian, their 'chief' would be a broken-down, sick old man." Talk about caricatures! Does Cohen know the difference between a caricature and a symbol, between a negative and a positive stereotype?

I once asked Russell Means, the charismatic American Indian movement leader, whether he meant to attack all Indian symbols when he began his campaign to eliminate the Cleveland Indians' belittling caricature in 1972. I told him that young Indians at Dartmouth College had used his example to demand the elimination of the Dartmouth Indian symbol as racist. Of course he did not intend to eliminate all Indian symbols, he said, explaining that he was trying to eliminate only the negative stereotypes and demeaning caricatures used by some sports teams. Means laughed when I told him that at Dartmouth a pliant administration

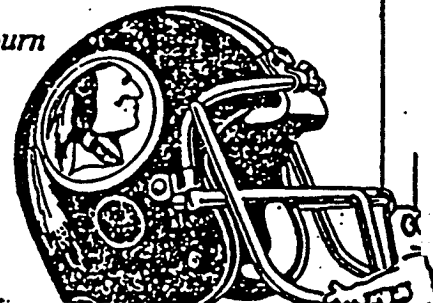
had banned the symbol simply because some Indian undergraduates complained about it, while ignoring the wishes of Dartmouth's older Indian graduates, who, it turned out, were without exception in favor of the symbol.

If Cohen was present on Nov. 27, 1977, at RFK Stadium when a National Indian Honor Band was on hand to perform during a Dallas-Washington matchup, what was his reaction? The 150 band members (Indians from high schools and junior colleges) represented 80 tribes from 30 states. Some of the music was composed by Dr. Louis Ballard, a Quapaw-Cherokee. John Olguin, an Isleta Pueblo Indian, emphasized the importance of the occasion as not only promoting an American Indian music program but showing the public, the Indians and the Bureau of Indian Affairs that "Indians can do something." But it is an article of faith among many good-hearted Americans that Indians are helpless and hopeless and should be used only as a whipping boy to condemn an insensitive white society.

It is true that the term "redskin" is defined in some dictionaries as a derogatory synonym for the American Indians. But it has no such meaning when applied to the "Washington Redskins." Rather, it is a colloquialism referring to the perceived heroic character of one of America's ethnic groups whose virtues other Americans have sought to assimilate by appropriating the name.

But do not despair, Richard Cohen. Perhaps you can persuade the U.S. Mint, when it issues another coin with the representation of an Indian upon it, to choose, instead of the classic heroic Indian of past U.S. coinage, "a broken-down, sick old man."

—Wilcomb E. Washburn



0002114

WASHINGTON REDSKINS

PRO-FOOTBALL INC.

JACK KENT COOKE  
CHAIRMAN OF THE BOARD

May 3 1988

Ms Sylvia L Cash, CPS  
3245 Rio Drive, Apt #511  
Falls Church VA 22041-2124

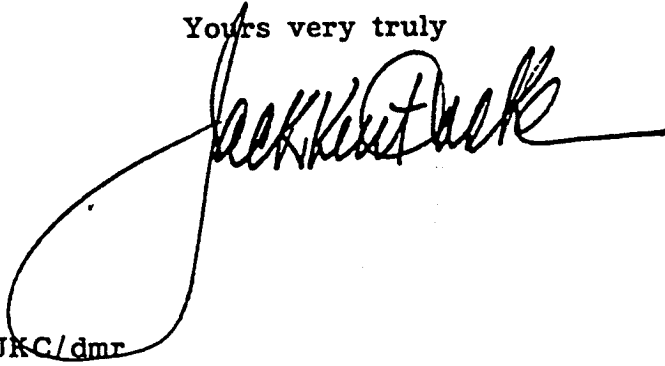
Dear Ms Cash

My very best thanks for your common sense analysis of the fuss about our name, "Redskins". I completely subscribe to your views.

As an earnest of my appreciation, please accept a Redskins Year Book and Press Guide.

Kind regards

Yours very truly

A large, stylized handwritten signature of Jack Kent Cooke, written in dark ink. The signature is fluid and cursive, with a large loop at the beginning and a long, sweeping tail that extends to the right.

JKC/dmr

Enclosures

bcc: Charles Dayton  
Marty Hurney

0002115

BLA-TTAB-06314



THE REDSKINS BOX 17247-DULLES AIRPORT WASHINGTON, D. C. 20041 (703) 471-9100

JOHN KENT COOKE  
EXECUTIVE VICE PRESIDENT

May 3 1988

Mr Wilcomb E Washburn  
2122 California Street NW  
Washington DC 20008

Dear Wilcomb

I will see what I can do for account #83244-4.

In the meantime, many thanks for you very  
perceptive comments in The Washington Post.

Sincerely

JKC/rm

bec:

0002111

BLA-TTAB-06315



MAY 23 1988

71727 Creekside Drive  
Aurora, Ohio 44202  
May 10, 1988

Mr. Jack Cooke  
Redskin Park  
PO Box 17247  
Dulles International Airport  
Washington, D.C. 20041

Dear Mr. Cooke,

My husband has told me of your legal difficulties with the American Indians. I have a very inexpensive solution for you. Just change your logo to a good old American redskin potato (which I think of anyway, every time I hear your team name!!) Moving to Idaho would perhaps show your sincerity but I doubt that it would be legally necessary!

This would also prove what a great sport you are as this new logo would generate lots of new slogans from your opponents. MASH those Redskins!!! Instead of scalp those Redskins it would be SCALLOP those Redskins!!! PEEL those Redskins!

Please check with your lawyers and respond soon as I've heard rumors that they're coming after my Cleveland Indians next!!

Good luck with this nonsense,

*Evie Braman*

Evie Braman

000216

BLA-TTAB-06316

May 23, 1988

Mr. Donnie Tuck  
Director of Public Relations  
Washington Redskins  
P.O. Box 17247  
Washington, D.C. 20041

Dear Mr. Tuck:

It has been sometime since our chairman, R.C. Ahtone, spoke with you regarding the name of the Washington Redskins. Oklahoma is the home of thirty-two Indian tribes and the First American League has discussed this issue with certain key leaders. Because one of the primary goals of the League is to educate Indians and non-Indians as to the truth about Indians, and to ameliorate past and present misunderstandings about the Indian way, we propose the following.

The First American League wishes to honor the Washington Redskins and to make all people understand that your use of the term "Redskins" is not a derogatory epithet but rather is a desire on the part of the team to evoke images of honor, bravery and the warrior's strength in physical contests. In order to do this, you need to ask permission to use the name, and it will be granted. The granting of this honor and permission involve a ceremony which can be conducted either in Anadarko, Oklahoma (known as the Indian Capitol of the Nation) or in Washington, D.C. We propose to conduct this in early August, prior to the beginning of the exhibition season.

The ceremony involves music, dance, prayer, and the smoking of the sacred peace pipe. The use of the pipe is tantamount to the signing of a formal contract. Once an agreement has been sealed with the smoking of the pipe, it cannot be undone or taken back. Because the League has very little in the way of operating funds, it will be necessary for the Washington Redskins organization to underwrite the cost. We will be happy to discuss the budget with you, and work to keep it at a minimum level.

We believe this will lay to rest any complaints regarding the team name such as those which appeared in Sports Illustrated. I might add that, since the magazine article appeared, this has been the topic of discussion among many Indian people who had not concerned themselves with it before. I am sure it is unnecessary to point out the public relations benefit which will accrue to your organization from a ceremony such as this. For our part it

224 N. Guadalupe St. • San Marcos, Texas 78666 • Texas (512) 396-2400 • Oklahoma (405) 588-27

000214

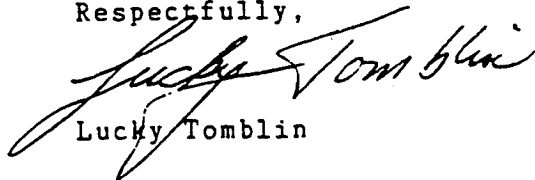
will give the Indians an opportunity to educate millions of people about an aspect of the Indian way, particularly as it relates to truth, honor and the keeping of bargains made.

I have enclosed for your review certain clippings which describe the tremendous success of a similar ceremony recently conducted in Austin in conjunction with the Centennial Celebration in Texas. This was the first time in history that a governmental entity has officially welcomed back Indians which had been driven away.

There are several other efforts which the League currently has underway and which we would like to discuss with you, particularly the production of 30 and 60 second television public service announcements regarding the contributions of present day American Indians to American life.

We look forward to hearing from you at your earliest convenience. Time is of the essence.

Respectfully,



Lucky Tomblin

AWT:skl  
encls.  
certified mail-return receipt requested  
Article No. P-906-425-896

000215



June 15 1988

Mr R C Ahtone  
Chairman  
First American League  
Route 3  
Anadarko OK 73005

Dear R C

It was a pleasure speaking with you last week, and I welcome the information on the First American League.

From our conversation, it seems that you are off to a successful start. We are glad that you appreciate the "Redskin" name, and hope that our success is a positive reflection on your organization.

We are proud of the history of the Redskins and feel the club's success is for everyone to share. At this time, we prefer to let the success we enjoy be the best answer to those who do not approve the Redskin name.

Consequently, while we appreciate your support we must regretfully decline your generous offer to participate in the ceremony.

Thank you again for your support.

Best regards

Charlie Dayton  
Vice President of Communications

SUPER BOWL XVII CHAMPIONS

SUPER BOWL XXII CHAMPIONS

0002112

BLA-TTAB-06319



Jack Kent Cooke March 1, 1970  
A Tim Siego wrote an article  
in the March 1989 issue of Rural  
Montana a publication of Montana  
Electric Cooperative Association  
and requested readers to write to  
you to let you know your are  
way off base in your belief  
of the term "Redskin".

I am writing to AGRE  
with you 100%. I am a  
former Montanain living in  
Denver and have felt for  
years that people like Gro.  
should expend all their effort  
towards bettering these people  
and forget little things that  
may bother them but no  
one else.

I am glad there are still  
people like you who won't  
be pushed around by a  
few do-gooders. Art Nelson  
(over)

000211

editor in this same edition  
that took on GIAGO for a  
previous article he wrote.  
He must "GIAGO" have lots of  
time to brood.

Art Nelson  
4092 S. Winta St.  
Denver CO 80237  
JKC INC.

MAR 14 1989

000212

Dear Editor:

In the December issue, there was an article by Tim Giago, editor of the Lakota Times, which was misleading.

Giago doesn't seem to understand, or doesn't want to admit, that the reservation system has been a total failure. It has made many tribal leaders wealthy, and it has kept the rank and file Indian in a form of human bondage.

Federal Indian Policies have been total failures, but not because tribal governments aren't treated as sovereign nations, but because the basic premise they're based on — a nation within a nation — is unworkable and unacceptable to both Indians and non-Indians. The American citizen will never recognize tribal governments as sovereign nations. It's a totally foreign, unacceptable idea.

As soon as Congress starts treating Indians as citizens equal to all other citizens and gives them the same responsibilities (such as taxes!), we'll be on the road to a solution to the policies.

No rational person argues that past policies were right, but how can people like Giago argue for policies in the future that are just as bad for Indians?

I think the Western saying "Save American Indians, Abolish Reservations," speaks it all.

Sincerely,  
William H. Covey,  
Board Member

Dear Editor:

Either your "Indian Country" author Tim Giago unintentionally added an extra zero or the encyclopedia I consulted was wrong. The encyclopedia stated that there were around one million Indians native to North America when Columbus arrived, not the ten million he writes of. Former Indian cultures dug and hoed the ground with tools of bone and wood while the hunter-gatherers rode or walked over the land, hunted the game,

6

fished the fish, and gathered the roots, berries, leaves and plants. The land and the Indian way of life thereupon makes it unlikely that it would have ever supported the numbers he claimed it did.

Now, however, it provides food for our own population of around 253 million, plus some for export. The land has been put to a more beneficial use, it would seem, with the advent of and under the ministrations of the white man.

Ever since mankind came out of the caves and even before that, people have fought with each other for land, for the choicest hunting grounds, for the milder climates, just for space, and sometimes just to relieve boredom, to achieve additional status in the eyes of their people, or to acquire the property of others. It never was all peace and tranquillity among the American Indian tribes. Mr. Giago fails to mention it ... but early pressures and Indian "wars" served to relocate the Sioux and the Assiniboine, the Crows and the Blackfeet. And that data can be found in encyclopedias also. Entire Indian cultures disappeared at one time or another — the Anasazi "old ones," the cliff-dwelling peoples of the Southwest, the mound builders who ranged from Illinois to Louisiana, perhaps even the storied "Little People" of the Pryor Mountains, if in truth they ever existed. Hunted for sport, killed, enslaved ... who knows? It wasn't just with the Indians. In Europe,

in centuries past, the Celts, the Vikings, the Romans, the Mongols, the Greeks fought and displaced each other and other indigenous races. To some extent, they are doing it in Africa today.

You fought defensively or offensively, and if you lost but were lucky, you were still alive. Make the best of it. Assimilate or perish. No reparations, no reservations, no nothing. What did the Crow get when the Sioux took over their northern hunting grounds? What did the Sioux get when the tribe of the Four Nations shoved them west and south from what is now Minnesota where they lived before they came to the plains and got horses? What did the native Indians of South America, the Aztecs and Incas get in the way of reparations and reservations when the Spanish invaded and won?

In truth now, Mr. Giago, no Indian has to live on a reservation. If it is so very demeaning, no Indian has to accept or cash the unemployment or welfare checks or accept the disbursement money. There is without a doubt discrimination when Indians seek off-reservation employment but can you honestly say that all is sweetness and light and unqualified and open acceptance on the reservation? No bias, no favoritism no nepotism?

Let's face it, Mr. Giago. The Indian people are to be commended for wanting to and for preserving

Continued on page 26



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RURAL MONTANA

000213



MAR 10 1989

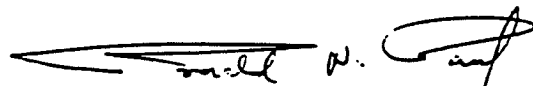
PO Box 202  
Storrsville, MT,  
59870 -

Jack Kent Cooke:

The national article appeared in the March  
issue of the Rural Montana RIC publication. I set my  
electrifying for a local co-op - out of the organization.

Giorgio is all wet - strike to your guns. I am  
originally from Illinois - home of the fighting Illini -  
a tribute to a great Illinois Indian fighting nation.  
In the 1900's the name "Redskin" is not derogatory to  
the white people I know. By the way, we gave  
Stanford graduate a notion of ridicule when they changed  
from "Indian" to "Cardinal". I lived in California  
at the time. I still give it to them!

Thanks for a great football legacy.

 Ronald W. Cook

A Cal Berkeley graduate

By the way - check the letters to the editor on the  
flip side of Giorgio's article.

I never wrote these kind of letters - but I  
am fed up with this sort of clap trap.

000209

# "We are human beings; we are not mascots"

By Tim Giago (Nanwica Kciji)  
©1989 Lakota Times

**S**everal years ago I wrote about sports teams using the names of Indian tribes, or derivations thereof, to identify their teams or to use as mascots.

When the Indian students at Stanford University in California decided that the team name "Indian" and the mascot "Chief Lightfoot"

were insulting to Indian people, they took their argument to their fellow students and to a sympathetic faculty. The Stanford Indians became the Stanford Cardinals.

To the objective students and faculty at Stanford, it was no big deal to change their team's name. They decided if it was a negative thing to the Indian students, and if it smacked, in the least bit, of racial bias, the change was necessary and warranted.

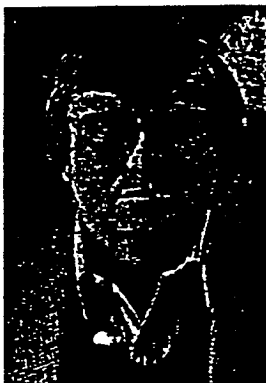
A few weeks back a young Ojibwe man named Philip St. John started the Concerned American Indian Parents group in Minneapolis. He did this after observing the mental anguish brought upon his Indian children at their school's activities because the team's name was clearly Indian.

After meeting with little success, St. John decided to make it a national issue with hopes of bringing the focus back to his local situation by getting mass publicity. He wrote a letter to Jack Kent Cooke, the chairman of the board of the Washington Redskins.

In his letter St. John explained the racial undertones to using Indian namesakes for athletic teams. He concluded his letter to Cooke with, "People like yourself, in a high position, are the individuals who can initiate the process and actuate the elimination of American Indian mascots and namesakes that are continually used in this country. Your organization, because of it's professional status and accomplishments, is highly visible to the American public."

On Jan. 15, Cooke himself responded to St. John's letter. Cooke wrote: "With some interest, and I must say, some amazement, I read your letter of January 6 which arrived at my farm today."

Cooke was amazed that American Indians found the name "Redskin" to be derogatory or demeaning. He found them no more demeaning than "Canuck,



Aussies, Cajuns, or Creoles."

Cooke concluded his letter to St. Johns with; "Basically, I want you to know that I'm totally out of sympathy with your project."

Let me advise Mr. Cooke to go to the National Archives in the city where his team is based and look up copies of newspapers written in the mid and late 1800's. If he did this he would find that "Redskins" is, and was a strong epithet against American Indians.

He will find the word "Redskin" was usually followed by heathen, devil or worse. A common usage in these chronicles of American newspaper history was "Redskinned nigger."

If Mr. Cooke is so keen on using the color of a person's skin as the namesake of his football team, he should be more conscious of the racial makeup of his fair city. Blacks make up just a bit more than 51 percent of the total population of Washington, D.C. Wouldn't it be much more fitting and sensible to name his team the Washington Blackskins? Surely this would be no more objectionable to blacks than Canucks, Aussies, Cajuns, or Creoles? Right?

At the weekly hometown games, spectators could then paint their faces black, put on afros, don colorful dashikis, and cavort around the football field like a bunch of wild savages. I'm sure the black skinned people of D.C. would find this a true reflection on their culture.

To all those high schools, colleges, and professional sports teams using Indian namesakes and mascots; it's not the name that is so offensive as the activities that eventually become a part of the ritual.

Suppose there was an all Indian reservation team named "The Navajo Bostonians." Would white people take offense if at homecoming events, pep rallies, and parades, the Indian faculty and student body put on blonde wigs, painted their faces white, and marched about singing God Bless America?

Feathers, war bonnets, drums, and our traditional songs are a vital part of our (the Indian's) history, culture and religion. If Indian people find the usage of these symbols or the color of our skin by athletic teams to be racist and therefore objectionable, why is it so difficult for people of other races to see it as we do?

As the Indian students at Stanford University told the student body and faculty when pressing for the college to drop the name "Indian" as their namesake; "We are human beings; we are not mascots."

Maybe we can convince Jack Kent Cooke he is way off base in persisting in his beliefs by writing him at: Jack Kent Cooke, Washington Redskins, P.O. Box 17247, Washington, D.C. 20041.

Transcribed 3/10/89

March, 1989

Jack Kent Cooke:

The enclosed article appeared in the March issue of the Rural Montana Ric publication. I get my electricity from a local co-op-part of the organization.

Giago is all wet - stick to your guns. I am originally from Illinois - home of the fighting Illini? - a tribute to a great Illinois Indian fighting nation. In the 1900's the name "Redskin" is not derogatory to the white people I know. By the way, we gave Stanford graduates a ration of ridicule when they changed from "Indian" to "Cardinal". I lived in California at the time. I still give it to them!

Thanks for a great football legacy.

Ronald N Paul

A Cal Berkeley graduate

By the way - check the letters to the editor on the flip side of Giago's article.

I never write these kind of letters - but I am fed up with this sort of clap trap.

/dmr

000208

MAR 28 1989

1755 W. Central  
Missoula, Montana 59801

Dear Mrs. Cooke,

First off I want to say that as a football fan, I think the Washington Redskins are tops.

An Indian group published your answer to an Indian man Philip St. John hoping to get a flood of letters to you supporting his stand that you change the name of your team.

I agree with your answer entirely.

You have a great team and a proud name so don't even think of being pressured by that group to change anything.

Keep up the good work and you have my support.

Your friend,

Chuck

March 16, 1989

000207

March 29, 1989

Mr. Jack Kent Cooke, Chairman of the Board  
Washington Redskins  
Pro-Football, Inc.  
Washington, D. C. 20000

Dear Mr. Cooke:

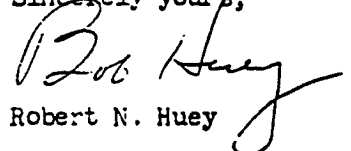
Thank you for your letter of a year ago, dated March 16, 1988 regarding the use of the name "Redskins" and the objection some Indians had in its use.

Enclosed is a news item from the Sioux Falls Argus Leader which reports that the entire Minnesota Chippewa Tribe - six reservations with a combined enrollment of 30,000 - are requesting the ACLU to discontinue its efforts to eliminate Indian nicknames from public schools. I thought you would be interested to read it.

Recently some Indians in the vicinity of Pipestone, Minnesota objected to the use of the name "Arrows" by the Pipestone high school football team. The school authorities responded by saying, "We weren't thinking of Indians when we chose the name - - - we were thinking of Robin Hood in Sherwood Forest!"

I have seen Indians in South Dakota wearing Washington "Redskins" hats. So you see you have some Indian fans out here too.

Sincerely yours,

  
Robert N. Huey

rnh  
Enc.

000205

BLA-TTAB-06328

## Indian band dislikes nickname campaign

ST. PAUL, Minn. (AP) — Minnesota Civil Liberties Union officials are studying a request by the Leech Lake band of Minnesota Chippewa that the MCLU and the state Board of Education drop their efforts to eliminate Indian nicknames from public schools.

Several tribal leaders, meanwhile, applauded Leech Lake's resolution and said the entire Minnesota Chippewa Tribe — six reservation bands with a combined enrollment of more than 30,000 people — could adopt similar positions.

"I'd support such a resolution," said Eugene Boshey, chairman of the Bois Forte (Nett Lake) Reservation. "I don't care whether it's up here in Orr, where we have the Braves, or in a Twin Cities suburb. If they take pride in the name, let them use it." 3-23-89

Sioux Falls Argus Leader. (S. Dak.)

000206





202 South Eight Tribes Trail  
P.O. Box 1326 — Miami, Oklahoma 74355  
Phone: 918-542-1445 — Fax: 918-542-7260

June 21, 1991

C. A. Buser  
7008 Arbor Dr.  
Frederick, MD 21701

Dear Aubrey,

I accept your apology (which was not needed).

I am well aware of the situation at Eastern Michigan University. I agree with you that this is the stuff of comic opera, if it were not so sad.

Miami University at Oxford, Ohio uses the name "Redskins". In the early 1970's, they approached the Tribe and asked permission to do so.

The Miami Tribe in General Council voted to not only support but to acknowledge our pride in our connection and relationship with this great institution. The University has always represented the Miami Indian with dignity and grace. The "Chief Miami" mascot wears a dance outfit made by a Miami Indian (Sharon Burkybile). (She also teaches the mascot authentic dances.) So that everything is done like we, the Miami, want. Sharon acts as the liaison person between the Tribe and the University. So you can see we are proud of Miami University.

However, recently they have experienced the same situation, of some people wanting to change the "Redskins" to something else.

We have made a point of letting University officials know that we are chagrined that "white people" are once again deciding what is best for Indians. We also made it clear that the Miami Tribe is "specific" and not "generic" and that no one speaks for the Miami Indians, except Miami Indians. I think the officials at MU are endowed with that courage you speak of.

I just wanted you to know our feeling on this situation.

000203

BLA-TTAB-06331



Page 2

.. It was so nice to hear from you. Please keep me informed on all matters you find of interest. You may use my name at any time you think feasible.

.. Yours truly,



Floyd E. Leonard  
Chief

PS: Miami University allows members of the Miami Tribe of Oklahoma to attend tuition free. Next September, we have one graduate and two undergraduate students attending. We are very proud of this.

FEL:kewa

000204

October 23, 1991

MIX 107.6  
Mr. Jack Diamond  
4400 Jennifer Street N.W.  
Washington, D.C., 20015

Dear Sirs,

On October 23, 1991, while listining to your morning show as I usually do, I heard the last part of what appeared to be yet another complaint by someone who is offended by the use of "indian" names by certain sports teams such as The Washington Redskins, Kansas City Chiefs, The Atlanta Braves and so on. I have a few comments on the matter I feel I must share.

First off, sports in the United States have become just as much a part of American history, as have The American Indians. I have nothing but respect for the both of them. I, as do most Americans, feel compassion for The American Indian and their plight. They give alot to us and our country and hopefully we are givin them just as much in return. But for American Indians to feel that team names, (such as the ones mentioned above) are a direct slur to them and their heritage I feel is unjust and very unfair, a direct slap in the face to Americans such as myself who happen to care.

I do not make up the names for our teams, therefore I cannot say the exact reason for their choices in names. I can say that it is my opinion that America is perhap trying to give all Indians a little something in return - What better way for a country and it's people to say "We haven't forgotten about you" then to name America's favorite pastime for a culture and it's people ? I feel it should be a privilege, not an insult. Athletes do alot to give back to us, the fans, what we give to them. They devote alot of their time and energy into helping others. To even suggest that any teams, especially The Washington Redskins should think about the possibility of a name change to me , is the real insult. I feel that this whole issue is based on pure ignorance. We have alot of very important issues in America that need our full attention, such as the AIDS crisis, poverty, our countries budget, the crime rate and drugs then to concern ourselves with screaming "Racisum" at the drop of a hat.

I have total respect and trust for America and it's teams. With all that they bring to us, to ALL Americans, including American Indians, African Americans, hispanic Americans as well as the rich and the poor. If we decide to change any names then we must think about other teams and other names. For example, should we think about changing the names of The Bears, The Bills, The Dolphins or The Colts to please animal rights activists ? Or perhaps The Bengals or The Lions to please cat lovers? We could change The Saints to please the french. We could even change The Browns so we don't insult anyone's color.

000200

Hopefully I have made my point for whatever it is worth. I am not an American Indian, but I do have traces of Indian that run through my family. My older sister could pass for a full blood Indian. I feel nothing but incredible pride now for The Redskins and their choice of names. They are having simply the best year ever and if their record were 0 - 7 , I'd feel the same way. I just hope that ALL Americans can feel the same pride and excitement that we Washingtonians and hopefully American Indians are feeling in our Redskin Team.

Keep up the Great Work !!!!! ( And Thank you for letting me voice my opinion ).

Respectfully,

*Karen E. Elkins*

Karen E. Elkins  
REDSKIN FAN

8432 Frye Road  
Alexandria, Va., 22309

000201



5035 N. Academy Blvd. 10/29/1991  
Colorado Springs, CO 80918

23 October 1991

Mr. Jack Kent Cooke  
Redskin Park  
P.O. Box 17247  
Dulles International Airport  
Washington D.C. 20041

Dear Mr. Cooke,

While my father was stationed at the Pentagon as a Colonel in the Air Force, in 1969 I was invited by one of my friends to watch a Redskin game on the field at RFK (his father was a D.C. police officer assigned to field security). At my very first pro football game I attended I watched Vince Lombardi's Redskins beat the Giants 20-14 and was an avid Redskins fan ever since. While a cadet at the United States Air Force Academy I can remember organizing my fellow cadets that were Redskin fans to watch Redskin games together. After leaving the Air Force I have remained in Colorado and have started three separate businesses.


This brings me to the purpose of this letter. I have watched the attention the Native Americans have received protesting that the Atlanta Brave's "Chop" is offensive. Today on CNN, I heard that the Braves will address this issue after the World Series. Furthermore, the Washington Redskin's nickname is targeted as well.

Mr. Cooke, I implore you to regard these protests and threats as nothing more than the Native Americans taking advantage of the media hype of the World Series.

The Native American's claim of being offended by the Brave's "Chop" is as absurd as myself, an Irish-American, being offended by the Notre Dame Leprechaun. I'm neither short nor red-headed!!!

Thank you for your time and keep the Redskin name.

Respectfully,

  
RUSTY BRIARTON  
President  
Briarton Sportsweaver

P.S. If there is a Colorado Springs Redskin Booster club, please send me the President's phone number. If there is no Booster club, I would like to organize one.

HAIL TO THE REDSKINS !!!

1-719-548-0045

000202

October 26, 1991

Mr. Jack Kent Cooke  
President, The WASHINGTON REDSKINS  
13832 Redskin Drive  
Herdon, VA 22071

Dear Mr. Cooke

As you are aware, in recent weeks there have been demonstrations by "Native Americans" demanding that sports teams bearing an Indian nickname change it to something other than one connoting a reference to the American Indian. The focus of that effort is now being directed towards the Washington Redskins.

Speaking for myself, I deplore this movement most strenuously and earnestly urge you to rebuff this demand.

I am a Redskins fan and have been since Day One, September 16, 1937 (we beat the Giants 16-3) and believe there is a lot of history, memories and tradition in the name, The Redskins.

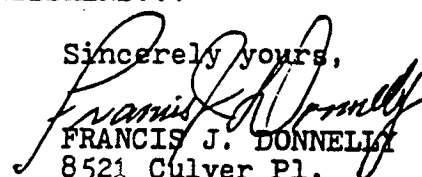
For these reasons and more, the name "THE REDSKINS" should be retained. Even the logo of a noble American Indian imparts a sense of pride and dignity that should be preserved.

In my opinion, to change certain nicknames is a desperate effort by a small number of malcontents attempting to gain public recognition and money to preserve their own self-serving, selfish motives. (I have to wonder what percentage of American Indians actually support this effort.)

So please, Mr. Cooke, keep the name of our football team, "THE WASHINGTON REDSKINS."

HAIL TO THE REDSKINS!!!

Sincerely yours,

  
FRANCIS J. DONNELLY  
8521 Culver Pl.  
Alexandria, VA  
22308

000193

BLA-TTAB-06336

HARRY J. GOULD  
1649 East Hale Street  
Mesa, Arizona 85203  
(602) 964-3850

October 28, 1991

President  
Corporate Office of Washington Redskins  
P.O. Box 17247  
Washington, D.C. 17247

Dear Mr. President,

I thought you would enjoy reading this article which recently appeared in the Arizona Republic, Arizona's largest newspaper. As a Redskins fan for the last decade, I hope that you do not entertain any thoughts about changing the name of the Washington Redskins.

The American Indian Movement (AIM), which does not represent real Indians, is up to its old tricks of using the media to attack the establishment with any cause, even a bad cause, with the hopes that the liberal hackers will join in.

Sincerely,

*Harry J. Gould*

Harry J. Gould

000197

Paul Brady, 57, of Georgia doesn't mind using an Indian "headdress" to show his support for the Atlanta Braves. Indian nicknames and symbolism in sports have been a matter of recent controversy.



Anne McQuerry/KRTN

# No reservations: Arizona's Braves proud of nickname

By Norm Frauenheim  
The Arizona Republic

While the American Indian Movement protested the Atlanta Braves' name and tomahawk chop as demeaning, 213 students at a new high school on the San Carlos Indian Reservation voted for a nickname last Thursday.

They elected the Braves.  
"The real Braves," said San Carlos High School Athletic Director Dick Blair, who said his Apache students picked the name and a mascot to match from a list that included Renegades, Knights and Mustangs.

"They have immense pride in the name and all that it represents.

"If you know Indian history, and our kids do, it means something to be a Brave. It means respect. Frankly, we're trying to figure out what the big controversy is all about."

So are a lot of other Arizona Indians at high schools with nicknames that reflect their heritage.

On the Navajo Indian Reservation, there are Redskins at Red Mesa High, Warriors at Tuba City and Fighting Scouts at Window Rock. About 50 miles southeast of San Carlos, the

student body at Fort Thomas High cheers for the Apaches.

"For myself, I just think the whole thing (protest) in Atlanta is childish," said Window Rock football Coach Kent Tomah, a Comanche from Oklahoma. "I've told our kids that there are times when some people jump on a bandwagon for wrong reasons.

"They can see that. We're the Fighting Scouts here, and that's a nickname taken from history. Our mascot is an Indian head.

— See 'REAL', page C10

## 'Real' Braves proud of nickname

— 'REAL', from page C1

"There's never been any suggestion from the kids, or from anybody else, that we change it. The kids like it. They're proud of it. Hey, to change it, or protest it, well... Like I said, it's just childish."

Tuba City Athletic Director Mitchell Kalauli, Red Mesa football Coach John Droll and Fort Thomas Athletic Director Jerry Hancock said there have been no demands for change because of protests during the World Series.

Protest leader Vernon Bellecourt also is asking that the Washington Redskins change their nickname.

"Redskins has been our nickname since about 1974," said Elsie John, a Navajo who works as a secretary in Droll's office at Red Mesa in Teec Nos Pos, a tiny town in

Arizona's northeastern corner. "Nobody's ever talked about changing. Why should we? We like it. The kids are proud of it."

Kalauli said that a change in Atlanta's nickname and logo would hurt.

"If anything, the Braves name in the World Series represents something these kids can identify with," said Kalauli, an Hawaiian who has worked on the Navajo Reservation for the past 20 years. "Here, at least, there's never been any feeling that it's demeaning.

"Our mascot looks like an Indian brave. It has a headdress and Mohawk-type haircut. Nobody would think about changing that."

The protest has generated at least one letter from an Arizona Indian to Braves owner Ted Turner. Duck Kitcheyan, former

chairman of the San Carlos Apache Tribe said he has asked Turner not to succumb to the protesters' demands.

"Every now and then, there's the World Series or something else, and these Indians suddenly come from nowhere to protest," said Kitcheyan, who was instrumental in opening San Carlos High. "But there's a reason to get all riled up about this. It's kind of silly.

"I don't think these protesters are grass-roots Indians, anyway. I know nobody like them lives around here. They must be city Indians.

"But I just wish they'd drop it. Hey, identify with somebody like Geronimo. I was a brave. For our kids, a brave is a model, and we got the vote to prove it."

000198

RECEIVED OCT 31 1991

**HARRY J. GOULD**  
1649 East Hale Street  
Mesa, Arizona 85203  
(602) 964-3850

October 28, 1991

President  
Corporate Office of Washington Redskins  
P.O. Box 17247  
Washington, D.C. 17247

Dear Mr. President,

I thought you would enjoy reading this article which recently appeared in the Arizona Republic, Arizona's largest newspaper. As a Redskins fan for the last decade, I hope that you do not entertain any thoughts about changing the name of the Washington Redskins.

The American Indian Movement (AIM), which does not represent real Indians, is up to its old tricks of using the media to attack the establishment with any cause, even a bad cause, with the hopes that the liberal hackers will join in.

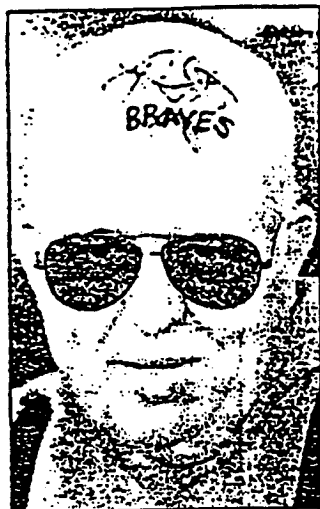
Sincerely,

*Harry J. Gould*

Harry J. Gould



Paul Brady, 57, of Georgia doesn't mind using an Indian "headdress" to show his support for the Atlanta Braves. Indian nicknames and symbolism in sports have been a matter of recent controversy.



Anne McQuerry/KRTN

# No reservations: Arizona's Braves proud of nickname

By Norm Fraumenheim  
The Arizona Republic

While the American Indian Movement protested the Atlanta Braves' name and tomahawk chop as demeaning, 213 students at a new high school on the San Carlos Indian Reservation voted for a nickname last Thursday.

They elected the Braves. "The real Braves," said San Carlos High School Athletic Director Dick Blair, who said his Apache students picked the name and a mascot to match from a list that included Renegades, Knights and Mustangs.

"They have immense pride in the name and all that it represents.

"If you know Indian history, and our kids do, it means something to be a Brave. It means respect. Frankly, we're trying to figure out what the big controversy is all about."

So are a lot of other Arizona Indians at high schools with nicknames that reflect their heritage.

On the Navajo Indian Reservation, there are Redskins at Red Mesa High, Warriors at Tuba City and Fighting Scouts at Window Rock. About 50 miles southeast of San Carlos, the

student body at Fort Thomas cheers for the Apaches.

"For myself, I just think the thing (protest) in Atlanta is childish," said Window Rock football coach Kent Tomah, a Comanche from Oklahoma. "I've told our kids there are times when some people jump on a bandwagon for no reasons."

"They can see that. We're Fighting Scouts here, and the nickname taken from history. mascot is an Indian head."

— See 'REAL', page 1

## 'Real' Braves proud of nickname

— 'REAL', from page C1

"There's never been any suggestion from the kids, or from anybody else, that we change it. The kids like it. They're proud of it. Hey, to change it, or protest it, well... Like I said, it's just childish."

Tuba City Athletic Director Mitchell Kalauli, Red Mesa football Coach John Droll and Fort Thomas Athletic Director Jerry Hancock said there have been no demands for change because of protests during the World Series.

Protest leader Vernon Bellecourt also is asking that the Washington Redskins change their nickname.

"Redskins has been our nickname since about 1974," said Elsie John, a Navajo who works as a secretary in Droll's office at Red Mesa in Teec Nos Pos, a tiny town in

Arizona's northeastern corner. "Nobody's ever talked about changing. Why should we? We like it. The kids are proud of it."

Kalauli said that a change in Atlanta's nickname and logo would hurt.

"If anything, the Braves name in the World Series represents something these kids can identify with," said Kalauli, an Hawaiian who has worked on the Navajo Reservation for the past 20 years. "Here, at least, there's never been any feeling that it's demeaning."

"Our mascot looks like an Indian brave. It has a headdress and Mohawk-type haircut. Nobody would think about changing that."

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chairman of the San Carlos Apache Tribe, said he has asked Turner not to succumb to the protesters' demands.

"Every now and then, there's the World Series or something else, and these Indians suddenly come from nowhere to protest," said Kitcheyan, who was instrumental in opening San Carlos High. "But there's no reason to get all riled up about this. It's kind of silly."

"I don't think these protesters are grass-roots Indians, anyway. I know nobody like them lives around here. They must be city Indians."

"But I just wish they'd drop it. Hey, identify with somebody like Geronimo. He was a brave. For our kids, a brave is a role model, and we got the vote to prove it."



## THE TULALIP TRIBES

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6700 TOTEM BEACH ROAD  
MARYSVILLE, WA 98270  
653-4585  
FAX 653-0255

30 October 1991

The Tulalip Tribes are the successors  
in interest to the Snohomish,  
Snoqualmie and Skykomish tribes  
and other tribes and bands signatory  
to the Treaty of Point Elliott.

Honorable Senator John McCain  
Vice Chairman Select Committee on Indian Affairs  
U.S. Senate  
Washington D.C. 20510

Dear Mr. Chairman

Recently there has been a lot of talk about sports teams named with Indian themes being offensive or demeaning to Native Americans. The American Indian Movement and other groups of Indians and supporters have brought this up due to the participation of the Atlanta Braves in the current World Series. They say that the use of the Braves name and the tomahawk symbol are an insult to Indian people.

There is another point of view in the Indian community that has not been widely heard, but which is probably widely held. Many of us are proud that sport teams use us and our symbols to represent them. We feel that teams represented by Indians will have a power and spirit not shared by other teams. Also we tend to root for teams represented by Native American symbols. We are not offended by the Washington football team being called the Redskins. To the contrary, we vociferously root for them to beat the Cowboys. Although not many of us have gone to that school, we always supported the Stanford Indians until they changed their name. The Braves have been a favorite baseball team on the reservation for years, even back in the days when they played in Boston.

This week many Americans have seen and heard for themselves the power that drumming and chanting in the Indian way has given to the Atlanta Brave in winning all three games from the Twins in Atlanta. Many of us play on softball and basketball teams, and our followers drum, chant, and sing for us to help us find the power to prevail in the contest. It works for us, and many of us are proud that 51,000 people in the Atlanta stands use our ways to help their team.

000195

(3)

Here in western Washington most of our children go to school with non-Indians and play with them on teams with names like the Marysville-Pilchuck Tomahawks or the LaConner Braves. Having our schools' teams named for us is a great source of pride to our people. There have been times when well meaning local people wanted to change the mascots of these high schools, but we have always opposed that. We are proud of our heritage and proud to have it expressed in the names of our schools' teams.

People should be aware that the AIM does not represent all Indians on this issue. When we watch the Braves play we don't feel insulted, we feel proud. Proud that the spirit, pride, bravery, and fight of the Indian live on.

*Stan Jones Sr.*  
Stan Jones Sr., Chairman

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## THE TULALIP TRIBES

Board of Directors:  
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6700 TOTEM BEACH ROAD  
 MARYSVILLE, WA 98270  
 853-4585  
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The Tulalip Tribes are the su  
 in interest to the S  
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30 October 1991

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 Vice Chairman Select Committee on Indian Affairs  
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 Washington D.C. 20510

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000092



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Stan Jones Sr., Chairman

000093

November 4, 1991

John Kent Cooke  
Executive Vice President  
Washington Redskins  
13832 Redskin Drive  
Herndon, VA 22071

Dear Mr. Cooke:

I am passing on some information that might be of interest regarding the latest objections to the use of the term "Redskins."

During our 1989 visit to the Southwest, my wife and I drove on US Route 160 between Tesc Nos Pos, Arizona and Kayenta, Arizona. Both towns are in the Northeast part of the state and on the Navajo Indian Reservation. About midway between these two towns, we passed a school on the north side of the highway. Because of the school's location, I would expect that the vast majority of the students are Navajo. Marked clearly on the school building was the school's nickname -- Redskins.

I understand that the main objection to the Washington Redskins is that the name is derogatory and demeaning. The fact that an Indian school uses the name argues against that position.

I hope this information is useful.

Sincerely,



Robert D. Kahn  
9414 Fern Hollow Way  
Gaithersburg, MD 20879

Don Blevins  
1200 Old Martindale Road  
San Marcos, Tx 78666

November 4, 1991

Office of Public Relations  
Washington Redskins  
P.O. Box 17247  
Dulles International Airport  
Washington, D.C. 20041

Dear Sir:

I read recently where, despite the outcry from the Indian element, that the Redskins were determined to retain their team nickname and logo.

I just want to be one of what I am certain will be a chorus of people who back you in your stand. The recent demonstrations put on by certain Indian elements (and most certainly not a majority of that group) was simply over-reaction to needless sensitive issues.

No organization, and especially a commercial, competitive athletic team, would ever adopt a nickname that would reflect in a negative way on that organization or team. Redskins, Braves, Indians, and the innumerable other nicknames adopted across America are in essence tributes to, not slaps at, the American Indian.

When the Redskins and Cowboys meet on the playing field I will be rooting for the 'Pokes. But in the matter of nickname and logo, and Indian uprising, I will be an admirer of the 'Skins for taking a position and sticking by it.

Best luck for the future.

Sincerely,

*Don Blevins*

0002104

BLA-TTAB-06346

November 6, 1991

JKC INC.

NOV 08 1991

Princess Pale Moon  
President/Chairman of the House  
Cherokee-Optima  
W.H. Rose, L.L.D.  
Chief Executive Officer

Oliver M. Abrams  
Seneca  
Chief Earl Old Person  
Blackfoot  
Michael "Flying Eagle" Rose  
Cherokee

Lacinda E. Bannalley  
Navajo  
Marie Calica  
Harm Springs  
Iron Eyes Cody  
Oklahoma Cherokee/Cree  
Lawrence Goodfry, Jr.  
Pawnee  
Rene Johnson (Chief)  
White Mountain Apache  
John R. Maestran, Ed.D.  
Pueblo  
Walter L. Moffett  
Nez Perce  
Robert "Swift Arrow" Rose  
Cherokee  
Sammy Tone-kei White  
Kiowa  
Robert "Bob" Valdez  
Pueblo of Laguna

Mr. Jack Kent Cooke  
Kent Farms  
Middleburg, Virginia 22117

Dear Mr. Cooke,

Congratulations on another exciting win by  
your fine Washington Redskins team.

I was pleased to once again have the honor of  
singing our National Anthem and to be accompanied  
by our Miss Indian USA Scholarship Pageant Contes-  
tants representing more than twenty tribes through-  
out the country. It is always a privilege to  
focus some attention on the great nation in which  
we live.

Also, as you doubtless know, I have been fielding  
antagonistic questions from the national media  
as it relates to the use of the name "Redskins".  
My position is that we should encourage references  
to the American Indian as long as they are presented  
in a positive and helpful manner. I am confident  
that your intent and that of your predecessors was  
for the team to identify those characteristics  
which are representative of the strength and  
dignity of the American Indian and not, as your  
critics represent to in anyway to demean our culture.

Although the indian confrontationalists purport to  
represent indian opinion, I know from experience  
that opinions vary widely, not only on this issue  
but on others as well. Our foundation does not  
attempt to speak for others but rather express our  
own views and perceptions. We will certainly not  
be intimidated by malcontents no matter how aggres-  
sively their views are presented.

Again, I extend my congratulations on your stunning  
nine to zero Redskins record! We always appreciate  
it when the Redskins are victorious.

Hail to the Redskins,

*Princess Pale Moon*  
Princess Pale Moon

000091

6051 Arlington Boulevard Falls Church, Virginia 22044-2788  
202-INDIANS - (703) 237-7500  
FAX# (703) 532-1921





November 6, 1991

JKC INC.

--NOV 08 1991

**Princess Pale Moon**  
President/Chairman of the Board  
Cherokee/Ojibwa  
**Will Rose, L.L.D.**  
Chief Executive Officer

Mr. Jack Kent Cooke  
Kent Farms  
Middleburg, Virginia 22117

Dear Mr. Cooke,

**BOARD OF REDSKINS**

**Oliver M. Abrams**  
Seneca  
**Chief Earl Old Person**  
Blackfeet  
**Michael "Flying Eagle" Rose**  
Cherokee

Congratulations on another exciting win by your fine Washington Redskins team.

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**COUNCIL OF ADVISORS**

**Lucinda Y. Bennalley**  
Navajo  
**Marie Calica**  
Warm Springs  
**Iron Eyes Cody**  
Oklahoma Cherokee/Creek  
**Lawrence Goodfox, Jr.**  
Pawnee  
**Reno Johnson (Chief)**  
White Mountain Apache  
**John R. Maestas, Ed.D.**  
Pueblo  
**Walter L. Moffett**  
Nez Perce  
**Robert "Swift Arrow" Rose**  
Cherokee  
**Sammy Tone-kei White**  
Kiowa  
**Robert "Bob" Valdez**  
Pueblo of Laguna

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Hail to the Redskins.

*Princess Pale Moon*  
Princess Pale Moon

000186

6051 Arlington Boulevard Falls Church, Virginia 22044-2788  
202-INDIANS • (703) 237-7500  
FAX# (703) 532-1921

BLA-TTAB-06348

DEC 03 1991

Dear Mr. Cooke:

First, congratulations on your team's success, I guess your team is Super Bowl bound. Oh, yes I'm a 49er fan, not a cardinal fan; and I've liked the Redskins too.

But, the reason I'm writing is as you know all about the harassment the baseball Atlanta Braves and getting from the American Indians, and they are forgetting you too. If I stand corrected, in your team's past history they once had an Indian coach. Anyway, I know the name "Redskin" is used because baseball already had the names "Braves" and "Indians".

Since I live in Arizona I have talked to some Navajo and Hopi tribesmen about it. You know I remember when I was a kid back in the 1950's Indians were heroes to a lot of other kids. So I think these Indian protesters are being one sided. Not realizing they are being honored not insulted. Stanford University gave in, if you remember, and changed their name due to Indian pressure.

Heck, there and many other teams in sports with ethnic names, and I have them listed on the next page.

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000193

① Boston Celtics (NBA)

② Notre Dame "Fightin' Irish" (NCAA)

I'm Irish American and I feel proud of it

③ Minnesota Vikings (NFL)

How do Scandinavian Americans feel? You know vikings were brutal barbarians, but proud fighters.

④ Edmonton Eskimos (CFL)

Have the Eskimos complained even about the name Eskimo Pie?

I'm sure the name Redskin is not meant to be derogatory as such insulgent nicknames as Gook, Nigger, Wop, Chink and etc.

So if and when the Native American jump on you, give them this point of view, don't give in!!

Tony Hurley

Tony Hurley

8750 E. McDowell Rd.

Apt 52

Scottsdale Arizona 85257

P.S. Be proud of the burgedy & gold the symbol on the helmet, like you play the Dallas Cowboys!!

000190

DEC 03 1991

Tony Lucca  
P.O. Box 93812  
Atlanta, GA 30318

JACK KENT COOKE  
WASHINGTON REDSKINS

November 25, 1991

I'm an ATLANTA SPORTS FAN, SO I NEVER ROOT FOR YOUR TEAM, HOWEVER, IN YOUR FIGHT AGAINST THE RADICAL ABORIGINEES I SUPPORT THE "WASHINGTON REDSKINS FOOTBALL CLUB" 100%.  
DON'T GO CHANGIN' BABY, I LOVE YOU JUST THE WAY YOU ARE.

I HATE TO ADMIT THIS SINCE IT DOES NOT BODE WELL FOR THE FALCONS OR SAINTS BUT I BELIEVE YOU WILL MAKE IT TO THE SUPER BOWL AND SINCE WE JUST HAD A WORLD SERIES HERE I SHUDDER TO THINK WHAT A POLITICAL-MEDIA CIRCUS EXTRAVAGANZA THOSE OPPORTUNISTS WILL CREATE. PLEASE! GET READY, PREPARE FOR IT, CONSULT YOUR MEDIA GURUS FOR WAYS TO COMBAT IT — AND DON'T LET IT SPOIL THE FUN!

I HOPE YOU KNOW THAT THERE IS A LONG, CONVINCING, PERSUASIVE ARGUMENT THAT CAN BE MOUNTED AGAINST THOSE INTELLECTUALLY INFERIOR OPPORTUNISTS. I MAY WRITE A DISSERTATION ON THIS ONE DAY, BUT NOT HERE. YOUR WELCOME.

BUT LET ME TELL YOU 3-SHORT STORIES.

#1: I CONFRONTED ONE DEMONSTRATOR AT ATLANTA-FULTON COUNTY STADIUM DURING THE WORLD SERIES AND ASKED HER IF SHE UNDERSTOOD WHAT A PUBLIC RELATIONS NIGHTMARE FOR THE INDIAN CAUSE HER DEMONSTRATION WAS, IF SHE REALIZED SHE WAS ALIENATING 90-95% OF THE VERY PEOPLE WHO WANT TO BE SYMPATHETIC TO THE GENERAL AIMS OF HER CAUSE. HER RESPONSE: THE DEMONSTRATION WAS NECESSARY TO "GET ATTENTION." AH-H-H.

#2: I SPOKE WITH SOME TWINS' FANS IN ATLANTA FOR THE WORLD SERIES (THE A.I.M. IS VERY STRONG IN MINNESOTA)

AND ASKED THEM, "HOW IS IT THAT IN THE LAND OF LARSENS AND OLSONS AND ERICKSONS AND YAA-YAA-YAA DO YOU PEOPLE PUT UP WITH A FOOTBALL TEAM NAMED AFTER SAVAGE, WARLIKE SCANDINAVIAN PIRATE THUGS AND EVEN HAVE A MAN DRESSED IN THAT ORIGINAL GARB STROLLING THE SIDE-LINES, RAISING HIS SWORD AND BLOWING HIS SEA-HORN?" , or close to that. THEIR RESPONSE: (THESE NORDIC-LOOKING PEOPLE SAID) "IT DOESN'T BOTHER US, WE KNOW HOW TO HAVE FUN WITH OUR CULTURE." THAT'S A QUOTE!

#3: I WORK WITH A WOMAN WHO IS HALF-CHEROKEE. I ASKED HER WHAT SHE THOUGHT OF ALL THIS PROTEST OF THE "TOMAHAWK CHOP." HER RESPONSE: "IF ANYONE SHOULD BE OFFENDED IT SHOULD BE THE WHITE PEOPLE. THEY WERE THE ONES (PIONEER WHITE SETTLERS) WHO GOT TOMAHAWK-CHOPPED TO DEATH." THAT'S A QUOTE!

IF YOU EVER MEET ~~THE~~ WITH THOSE RADICAL ABORIGINES LEADERS (and their white-liberal friends) PLEASE TELL THEM WHAT STAN KASTEN (PRESIDENT OF ATLANTA BRAVES) DID NOT: CONCENTRATE ON EDUCATING YOUR INDIAN CHILDREN, PROVIDING ADEQUATE HEALTH CARE FOR YOUR INDIAN ELDERLY, AND BETTER JOB OPPORTUNITIES FOR YOUR REAL "BRAVES."

I WOULD LIKE TO HEAR MORE OF THE DERIVATION OF THE NICKNAME "REDSKINS". I KNOW THE FRANCHISE ORIGINATED IN BOSTON; DID "REDSKINS" ORIGINATE TO PLAY OFF THE BOSTON BRAVES BASEBALL TEAM?

Y'KNOW, I'M SPANISH-CATHOLIC, BUT I'VE NEVER CONSIDERED AT ALL — THE SAN DIEGO CONQUISTADORS (ABA BASKETBALL), SAN DIEGO PADRES OR NEW ORLEANS SAINTS. I DON'T THINK MAYOR DALEY EVER COMPLAINED ABOUT NOTRE DAME OR ANY OF THE KENNEDYS COMPLAINING ABOUT THE BOSTON CELTICS. Y'KNOW WHAT I MEAN? YOU KNOW!?

*Tom Allen*

P.S. I HOPE YOU PLAY  
KANSAS CITY  
IN THE SUPER BOWL.

115 North Virginia Street  
Salt Lake City, Utah 84103  
November 26, 1991

Washington Redskins  
RFK Stadium  
Washington, D.C. 20003

Dear 'Skins:

Before getting to the subject of this letter, let me preface it by saying that I am an ardent fan of the Redskins. My family only recently moved after living in DC for over 14 years, and I have been on the season ticket waiting list for a few years now (don't worry, that's not why I'm writing!). I'm having a great time watching this season unfold (the Redskins are 11-1 at the time of this writing!.,.

My purpose in writing has to do with the team name. This subject, I know, has festered along now for quite a few years without a sufficient groundswell of public opinion in the DC area to necessitate making a change. I know that when I lived in DC the issue of the Redskins name didn't particularly grab me, and I had sort of a "who cares" attitude about it. Perhaps it is because the Native American population in the DC area is virtually nonexistent, but I don't recall that a concerted, local public campaign ever has been mounted to effect a change.

Having moved from DC, where the issue of Native American relations is an abstract one at best, to a part of the country where Native Americans have a significant presence, and where the issue of race relations is not just black-white-brown-yellow, but also -red, my attitude regarding the team name has taken a slight shift from "who cares" to "why do the 'Skins persist in something that is not that important and is widely regarded as racially offensive?". One Redskins official's comment to the effect that the team's use of the term is okay because it is never used in a pejorative or degrading way, seems rather lame, since we have all heard many terms that are generally regarded as derogatory on their face defended in the same way. While a dictionary defense of the term "redskin" could be mounted (for example, see various ethnic terms in the American Heritage dictionary -- and what about the NHL's Vancouver Canucks?), it is impossible to avoid the general public consensus that the team nickname of "Redskins" is, at a minimum, inappropriate if not patently offensive.

All across the country the nickname has been dropped. Even in conservative Utah, which is not exactly at the vanguard of social change and knee-jerk political correctness, the University of Utah dropped its "Redskin" nickname almost 20 years ago. With the federal government's history of bad dealings with Native Americans, the irony that it is the team in Washington, D.C. that claims an exception to this trend away from racially derogatory nicknames such as "Redskins", is lost on no one, least of all to Native Americans.

The Redskins name came up frequently in the recent debate over the "tomahawk chop" in Atlanta. In the newspaper columns I read and radio segments I heard, every commenter, regardless of how they felt about the tomahawk chop, and perhaps only in an aside, nevertheless came down against the "Redskins" nickname.

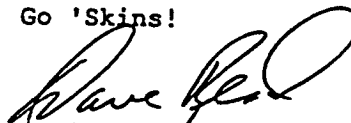
I think it is fairly obvious that, sooner or later, the Redskins will have to take the issue of their team nickname off the backburner. If the Redskins continue their winning ways, as I hope, and march on to the Super Bowl, it may be more "sooner" than "later", for some organizations, I have read, have targeted such an event for protest. The Redskins may no longer have the luxury of framing the question as if it were of only local importance. I hope the country doesn't have to witness the sorry spectacle of team officials on national television attempting to defend the team name while protesters march in the background.

I'm sure the Redskins organization has tossed around different nicknames as an alternative. And perhaps this one has been made already, but how about "Buckskins"? One advantage is that it allows the team to continue to be known as the 'Skins. It's also appropriate for a team from Washington, since a 'Buckskin' is an American soldier of the Revolutionary War. And since buckskins, as a mode of dress, are identified with Native Americans, as well as frontiersmen, it doesn't represent a total rejection of the previous concept.

I think people within the Redskin organization, perhaps because of their closeness to the organization, are perhaps attaching undue importance to the team name. Speaking as a fan, my interest in the team will not be affected by whatever the team is called (well, as long as it's not the "Senators"! ). (I think it was Frank DeFord who posed the question "Does anyone seriously think RFK will be any less of a sell-out if the Redskins changed their name?")

It is not flattery to say that the Redskin organization is widely regarded as one of the "class" organizations of the NFL. Their success over the past 20 years proves they deserve that reputation. One of the keys to success is foresightedness. I hope the Redskins don't tarnish that reputation by insensitivity to, what in the long run is, the trivial issue of team nickname.

Go 'Skins!



David T. Read

1180 North Pitt Street  
Alexandria, Va. 22314  
November 28, 1991

Joy J. Hanley, President  
Association on American Indian Affairs, Inc.  
245 Fifth Avenue  
New York City, New York 10016

Dear Ms Hanley:

I have long been sympathetic to the plight of the American Indian and have given to Save the Children (Navajo boys), three schools (all of which I visited last year) and several other organizations for a number of years. I have not done so out of any feeling of personal or inherited guilt, but because I have always been disposed to help those who are trying to help themselves. And not to be patronizing or condescending either, but because I admire those who strive to assert themselves and achieve their potential. However, I find the increasingly confrontational stance and tone adopted by many American Indian organizations offensive and, I think, self-defeating.

For example, a phrase such as "500 years of western occupation and intrusion". Whether or not we would countenance such policies and practices today is irrelevant: they must be judged in a historical context by the standards of the times. A technologically superior society or culture was bound to supersede a less advanced culture that was not well-equipped to adapt. What is inexcusable by any standard, is the failure of the more advanced society to live up to its own standards in such actions as treaty violations and the egregiously racist and avaricious policies of the likes of President Jackson, who persecuted even those nations such as the Cherokee that had proven fully capable of adapting to European ways.

Since a teenager forty years ago, I have considered this record of bad faith with, betrayal and, at times, downright persecution of, the Indians by the United States Government the greatest blot on the history of the nation. The self-righteous and patronizing approach of forced assimilation, although reprehensible by today's standards, also must be viewed and judged in its proper historical context. What is inexcusable has been the perpetuation of some aspects of this policy by the Department of the Interior and, apparently, some state governments.

I fully support Indian efforts to achieve local autonomy and economic self-sufficiency, to perpetuate their distinct cultural heritages, and to regain the individual self-respect lost during

000188



the period of forced assimilation. They are certainly entitled--as are all other Americans--to respect for their beliefs and their folkways. I wish them well in these endeavors.

However, I find the hostile stance toward the Columbian quincentennary and toward various collegiate and professional sports teams paranoid and petty. Agreed, the approach taken a century ago during the Columbian quadcentennary was historically biased, but the approach of various Indian organizations today is at the other extreme. I happen to be a graduate of The College of William and Mary, whose 1693 royal charter provided for a school for Indians, and, given this historical fact, I think it is entirely appropriate for its athletic teams to be known as the Indians.

Furthermore, as a staunch fan of the Washington Redskins, I am offended by the attempts of some Indian organizations to force the team to change its name. Never in my mind has the name carried any disparaging connotations; quite the contrary, I had always felt that it was complimentary, for no team is going to choose a name other than one it believes to be a flattering synonym for valor, strength, etc. What was more natural than for Indians to refer to fully-clothed Caucasians as 'white faces' and for Caucasians to refer to the normally less-fully-clothed indigenes as 'redskins'? The attempt to equate Redskin with Niger is a mis-begotten effort to turn a neutral or even flattering sobriquet into a demeaning one.

I have responded to recent appeals from several of the schools and organizations I have been supporting, that, should these paranoid attempts to overturn decades of tradition that are very meaningful to many of us continue, I will terminate my support. At this juncture, I am hardly about to contribute to any additional American Indian organizations--especially those whose approach I find unnecessarily confrontational.

Sincerely,

Hal W. Pattison

000189

November 28, 1991

Washington Redskins  
P. O. Box 17247  
Dulles International Airport  
Washington, DC 20041

Gentlemen:

Recently a solicitation was received from the American Indian Relief Council. And attached is a copy of my letter in response.

The activities of many protesters today appall me, and among the most disturbing is the position reportedly taken by certain Indian groups with respect to your outstanding team, and others.

It is my fervent hope that, after all the publicity the media has afforded, this nonsensical movement will be repulsed and the vast majority of Americans will recognize its absurdness.

Sincerely yours,



Wm. D. Lillard

/wdl  
attachment

FOR  
LETTER

DEC 10 1991

OK

MR MARK NAESER  
607 WASHINGTON STREET  
JAMESTOWN, NY 14701



Jack Kent Cooke  
c/o Washington Redskins  
PO Box 17247

Dulles Intl Airport  
Washington, DC 20041

Dear Mr. Cooke,

I endorse your decision not to be drawn  
into the Browns/Hornback chop debate. I feel  
you have more important things to worry about.

Nobody complains about the Minnesota  
Vikings or Notre Dame Fighting Irish. (I'm of  
German ancestry). I think "political correct-  
ness" is ridiculous.

Best of luck to your team (I'm a Browns'  
fan) and Happy Holidays.

Sincerely yours,  
Mark Naeser

000187

WILCOMB E. WASHBURN  
2122 CALIFORNIA STREET, N. W.  
WASHINGTON, D. C. 20008

December 24, 1991

Mr. John Kent Cooke, Jr.,  
13832 Redskin Drive, Redskin Park,  
P. O. Box 17247, Dulles International Airport,  
Washington, D. C. 20041

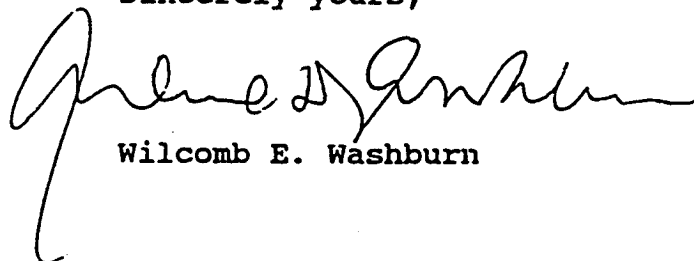
Dear Mr. Cooke:

You may recall that in April 1988 I wrote you to enclose a copy of a piece I had written for the Washington Post defending the use of the Indian symbol by the Washington Redskins.

I note that the Indian symbol has once more become an issue, and I have once more written a piece, at the request of Peter Collier, the editor of a new magazine called Heterodoxy, that will appear in its first issue. Collier, a former leftist, is playing a key role in challenging radical thought through various conferences, publications, and the like. He fears that Ted Turner may succumb to the threats of Indian radicals and give up on his Atlanta "Braves".

I enclose a typescript of the forthcoming article to give you an idea that it is possible to refute the arguments of those attacking the Indian symbol. I told Mr. Collier that I doubted that the Washington Redskins organization would be intimidated by the efforts to attack the Redskin symbol, but I just wanted to provide you with the article in case you wanted to be able to cite it as an example of the argument that can be made in support of the retention of the symbol. (I write as an individual, but, in my official capacity, I am Director of the American Studies Program of the Smithsonian Institution and can be identified as such, although my position is not, of course, an official Smithsonian position.)

Sincerely yours,



Wilcomb E. Washburn

0002090

BLA-TTAB-06359

"CHOP, CHOP," "WHO'S THERE?" "THOUGHT POLICE. OPEN UP IN THE NAME OF POLITICAL CORRECTNESS!"

by Wilcomb E. Washburn, Director, American Studies Program,  
Smithsonian Institution

Well, it's the silly season again and lots of earnest young men are out demonstrating against any sports team that symbolically identifies itself with the American Indian.

Only in America do minorities have to search for such trivial injustices because of the relative absence of more serious grievances.

The current alarm got off to a robust start with televised views of Jane Fonda during the World Series doing the "tomahawk chop" while seated next to her good friend Ted Turner, owner of the Atlanta "Braves". Jane Fonda's reputation as a virtual vestal virgin of political correctness made the image doubly humiliating to her erstwhile admirers. Was her heart triumphing over her mind? Was her infatuation with Ted Turner so great that it displaced her infatuation with "justice"? American Indian Movement members demonstrating outside the Minneapolis stadium against the use of the "chop" seemed to think so.

The history of such protests goes back to 1972 when Russell Means, the charismatic American Indian Movement leader, threatened to file a lawsuit against the Cleveland Indians for their use of a "humorous" caricature of an Indian. "How long do you think the stadium would stand if the team were called the Cleveland Negroes with a caricature of Aunt Jemima or Little Black Sambo and every time a ball was hit some guy would come out and do the soft shoe?" he asked. "Why don't they use a picture of an Indian that shows respect instead of a pointed-headed, big-toothed clown?" he added. In the frenzy that followed, Means' assault on negative stereotypes and demeaning representations (a concern that has been expressed by other ethnic groups, such as Italian-Americans and blacks over television representations of criminals and muggers) was lost sight of. The young Indians at Dartmouth College, in the following year, taking what they thought was their inspiration from Means, sought to root out any image of the traditional Dartmouth Indian, no matter how heroic or positive.

When I talked with Russell Means during "The Longest Walk" demonstration in Washington in 1978 I told him about the actions at Dartmouth. When I asked him if he had intended to eliminate all symbols, positive as well as negative, enobling as well as demeaning, he responded that, of course, he did not. He said he was merely trying to eliminate negative stereotypes and demeaning caricatures. He laughed when I told him that the Dartmouth

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administrators had banned (and continue to ban to this day) the Indian symbol, even though it was later revealed that all of Dartmouth's older Indian graduates were in favor of it. I well recall the comment of Frell Owl, a distinguished Dartmouth graduate of the 1930s (and a Cherokee) telling the Native American Visiting Committee of the college (of which we were both members) that the guidance counselor at a local North Carolina high school had told him that he could no longer recommend that Indians go to Dartmouth because the college could not think much of them since it had abolished the Indian symbol! (The ban at Dartmouth was continued in the face of continuing protests by many members of the student body and alumni and despite a poll of Indian tribal chairmen by the conservative Dartmouth Review, which found that an overwhelming majority of tribal chairmen felt honored by Dartmouth's use of the symbol.)

The arguments against the symbol, as they periodically emerge, invariably ignore the difference between negative and positive symbols. Thus, Richard Cohen, the Washington Post columnist, in an April 17, 1988, piece, conjured up the specter of the "Miami Hymies," the "Los Angeles Hispanics," the Cincinnati Krauts," the "New York WASPs" (I assume this must have been an inside joke), and the "Detroit Ay-rabs." Curiously, Cohen did not mention the "Minnesota Vikings," the "Dallas Cowboys," the "San Francisco 49ers," or the "New Orleans Saints". I wrote a mocking piece for the Washington Post "Free For All"

section in which I pointed out that the symbols for each of the teams Cohen failed to mention were chosen for their positive virtues but could be considered offensive by others. The original Vikings and 49ers, for example, for example, were a bunch of rough, tough characters, which was probably the reason they were chosen to represent their cities in a rough, tough game. I also doubted whether there were more cowboys in Dallas than Indians in Washington (to say nothing of saints in New Orleans), in answer to the objection that the Washington team was not really composed of Indians. And what about the "Fighting Irish" of Notre Dame? Notre Dame apparently does not require an appropriate percentage of Irish--and belligerent Irish at that--to justify its symbolic identification. Nor does the fact that the Boston "Celtics" lack a majority of players of Celtic origin diminish the intensity of "Celtic pride".

I once lectured at a Quaker college whose football team had been identified as the "Fighting Quakers". A new president, shortly before my arrival, had eliminated the nickname, but more because of its incongruent, rather than its insensitive, character.

Cohen had, of course, ignored the fact that the symbols he had conjured up (he carefully avoided references to blacks) were not positive stereotypes in the public mind; indeed, most bore the burden of negative characteristics; hence, their failure to



be chosen to represent their cities. Cohen went so far as to say that "if the Redskins really wanted to portray the American Indian, their 'chief' would be a broken-down, sick old man." To which I responded: "Talk about caricatures!" "But do not despair, Richard Cohen," I ended my piece. "Perhaps you can persuade the U. S. Mint, when it issues another coin with the representation of an Indian upon it, to choose, instead of the classic heroic Indian of past U. S. coinage, 'a broken-down, sick old man.'"

As one thinks of the poverty of arguments on the subject of the Indian symbol, one wonders when women will begin to object to being portrayed as symbols of victory and freedom as they have been for so long in so many classical and modern sculptures. How dare someone of a different sex use a woman's form to convey some idea or emotion without the approval of designated (or self-designated) spokesmen (or spokeswomen) for the sex?

Perhaps the feminists and the radical Indians should mount a joint campaign to recall all currency on which Indians or women are represented on the grounds that the high ideals they are supposed to represent are in fact demeaning and contemptuous.

What about the most famous symbol of all: the goddess Athena? Have the Greeks thought of the possibility of demanding that the use, by non-Greeks, of a Greek to represent wisdom, is

incompatible with Greek dignity? Of course, the question is ludicrous. Greeks are too intelligent (and proud) to take offense at a symbol that honors Greeks.

Football is an analogue of war. One of the strategems of war is to strike terror into the mind of the enemy by symbolically enhancing one's own ferocity. When the painted warrior, "Chief Osceola," mounted on an Appaloosa horse, rides onto the football field as a symbol of the Florida State University Seminoles and casts his flaming, ten-foot lance menacingly into the turf, the picture is one that not only symbolizes the warlike message that the Florida State team wishes to convey, but is a dramatic media image that is liable to capture the featured spot on the sports pages as it did in the Washington Post the day before the Miami-Florida State game.

What those opposing the use of a positive Indian symbol forget is that the positive image of the tiny Indian minority in the United States is enormously enhanced by the display of Indian symbols appropriated by non-Indian teams. The "multiplier effect" of such images makes it possible for the Indian voice to be heard when Indians appeal real grievances in the white man's world. The Indian image would virtually disappear if non-Indians were unable to associate themselves with Indian virtues, even if those virtues are the virtues of the warrior rather than those of the peacemaker. The Indian would be the big loser were

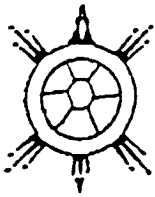
this to happen, as the problems of the Indian would drop out of sight on the white radar screen to the same degree that his popular image disappeared from view.

The current campaign against the Braves, the Redskins, and other prominent and successful teams proudly identifying themselves with Indian virtues will disappear as similar campaigns in the past have disappeared. Only in the elite universities, such as Dartmouth and Stanford, are the entrenched guardians of the politically correct still able to stamp out protests, and even discussions, concerning the symbol, discussions the administrators confidently predicted twenty years ago would go away once the ban on the symbol had been put into effect. Some public universities, and many colleges, as well as professional teams, have maintained, and, in some cases have re-instituted, an identification with the Indian. It is with such people that a majority of Americans (Indians and non-Indians) identify.

The earlier "politically correct" campaign against the use of the term "Indian" and the requirement that the term "Native American" be used instead, has already collapsed in the face of the clear preference of most Indians for the term "Indian". In the same way the silliness of those who can't distinguish between a negative and a positive stereotype will also, I believe, soon give way to a more mature recognition that no one

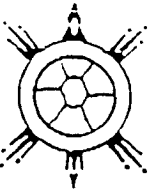
owns the virtues incorporated in ethnic symbols, but all can aspire to emulate them.





**Patricia Parker Levi**  
*consultant services*

127 BRALAN LANE  
GATHERSBURG, MD 20877  
301-977-5407



January 2, 1992

Mr. Charlie Dayton  
Vice President of Communications  
Washington Redskins  
Redskins Park  
P.O. Box 17247  
Dulles International Airport  
Washington, DC 20041

Dear Mr. Dayton:

I am an American Indian business woman here in the Washington Area. I believe I have a working solution, from a public relations viewpoint, to the controversy surrounding the team's name... I have attached the project summary for your consideration. I want you to know that I am also shared this idea with the Kansas City Chiefs. As a matter of face, Mr. Bob Moore, Public Relations Director for the Chiefs suggested that this idea could be of significant interest to the National Football League.

Thank you for your time in reading my proposal summary. I believe my idea has real possibilities. I would appreciate your comments, feedback, and any assistance you might be able to provide which would allow me to take this idea as far as it can go.

Thank you for your attention in this matter and I look forward to hearing from you as soon as possible, because I believe the timing for this proposal is now.

Warmest Regards,

*Patricia Levi*  
Patricia Parker Levi

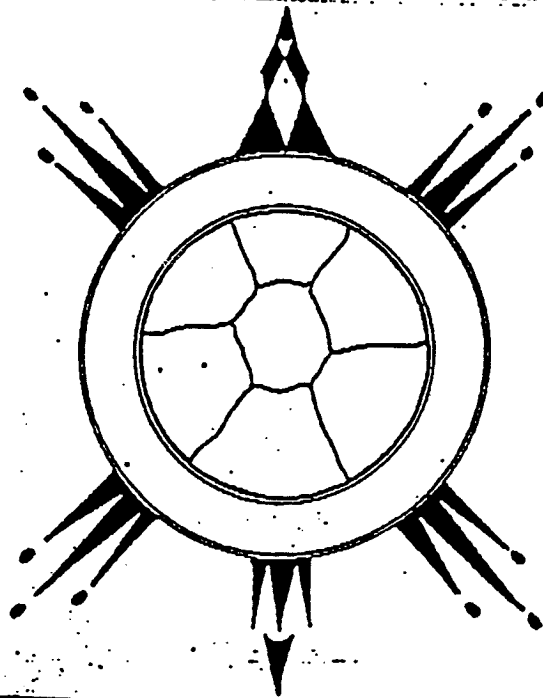
ATTACHMENT

cc: Edward H. Gerstenfield, Esq.

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# PROPOSAL

FROM  
PATRICIA PARKER LEVI CONSULTANT SERVICES  
127 BRALAN LANE  
GAITHERSBURG, MARYLAND 20877  
JANUARY 1, 1992



## PROJECT SUMMARY

With the Washington Redskins in the playoffs and their likely prospect of reaching Super Bowl XXVI, the continued focus on the criticisms and ethnic issues surrounding the team's name will persist. Also, Super Bowl XXVI, which will be held in Minnesota, is located near many Indian reservations, tribal governments, and tribal organizations. In fact, if the team makes it into the Super Bowl, the national focus of the event would make it an opportune forum for American Indians and other concerned parties to stage a major protest.

Viewing these concerns from a public relations perspective, this would be a timely opportunity to initiate a campaign that addresses the criticisms and shows that the Washington Redskins organization is sensitive and has genuine concern for the American Indian population.

The approach to be used will be two phased. Phase I includes two components: 1) To address the criticism of the team's name, a study would be commissioned to research the feasibility of changing the name, and 2) To show the genuine concern for the social and economical issues facing American Indians today, the organization would take a lead role in researching and developing a strategy for a public relations campaign to provide informative and educational messages and materials. The end products for Phase I will be 1) the study, and 2) a report on the research and development activities along with recommendations and costs on a coordinated strategy for planning and implementing the public relations campaign - Phase II.



## 2- Levi Proposal

Phase II or the planning and implementation of such a campaign must include the working cooperation of a national Indian organization, and, where appropriate, the financial support of matching funds and in-kind support resources from federal departments and agencies that support American Indian programs. Phase II, as outlined in this proposal, presents concepts and possible public relations projects, programs, and events that could be developed into an effective public relations campaign.

In Phase II, the public relations campaign goals are: a) To provide culturally relevant information and effective communications on prevention, intervention, and education as it relates directly to the social and economical issues of the American Indian people, and b) through these efforts, to increase general public awareness of the social and economical issues facing American Indians.

These goals will be achieved through the following objectives:

- PR Objective #1 - Provide culturally relevant health promotion and disease prevention information to Indian communities on critical health issues through Public Service Announcements (PSAs).
- PR Objective #2 - Produce and conduct a fundraising event where the proceeds would go to an exiting scholarship program that promotes American Indians in sports, or if one does not exist, create a Jim Thorpe Scholarship Fund.
- PR Objective #3 - Produce and conduct a week long sports clinic for American Indian youth. Work with schools to establish positive incentive goals which must be met in order to participate in the clinic.

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### 3- Levi Proposal

- PR Objective #4 - Increase general public awareness of social and economic issues relating to the American Indian population through United Way Campaign commercials.

Action plans for each objective have been developed and are discussed in Phase II of this proposal. Also, evaluation methods have been developed to measure the effectiveness of the campaign.

THE COMPLETE PROPOSAL IS AVAILABLE UPON REQUEST

#### CONTENT:

PROBLEM STATEMENT  
Background

#### APPROACH

PHASE I - RESEARCH AND DEVELOPMENT

PHASE II - PLANNING AND IMPLEMENTATION

PR Objectives  
PR Action Plan  
Evaluation Measures

0000000



THE REDSKINS BOX 17347-DULLES AIRPORT WASHINGTON, D C 20041 (703) 471-9100

JOHN KENT COOLE  
EXECUTIVE VICE PRESIDENT

January 9 1992

Mr Wilcomb E Washburn  
2122 California Street NW  
Washington D C 20008

Dear Wilcomb

Many thanks for your letter and draft of  
your Redskins' defense for Heterodoxy.  
Excellent work, as always.

Could I get a copy of the magazine?

We have not been idle. Our plans  
concerning this ridiculous matter will  
be revealed when we win the championship  
game. I will send you a copy of our  
position.

Thank you for your help.

Kind personal regards

JKC/db

S\_0006664

BLA-TTAB-06374

WILCOMB E. WASHBURN

2122 CALIFORNIA STREET, N.W.  
WASHINGTON D.C. 20008

December 24, 1991

Mr. John Kent Cooke, Jr.,  
13832 Redskin Drive, Redskin Park,  
P. O. Box 17247, Dulles International Airport,  
Washington, D. C. 20041

Dear Mr. Cooke:

You may recall that in April 1988 I wrote you to enclose a copy of a piece I had written for the Washington Post defending the use of the Indian symbol by the Washington Redskins.

I note that the Indian symbol has once more become an issue, and I have once more written a piece, at the request of Peter Collier, the editor of a new magazine called Heterodoxy, that will appear in its first issue. Collier, a former leftist, is playing a key role in challenging radical thought through various conferences, publications, and the like. He fears that Ted Turner may succumb to the threats of Indian radicals and give up on his Atlanta "Braves".

I enclose a typescript of the forthcoming article to give you an idea that it is possible to refute the arguments of those attacking the Indian symbol. I told Mr. Collier that I doubted that the Washington Redskins organization would be intimidated by the efforts to attack the Redskin symbol, but I just wanted to provide you with the article in case you wanted to be able to cite it as an example of the argument that can be made in support of the retention of the symbol. (I write as an individual, but, in my official capacity, I am Director of the American Studies Program of the Smithsonian Institution and can be identified as such, although my position is not, of course, an official Smithsonian position.)

Sincerely yours,

  
Wilcomb E. Washburn

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BLA-TTAB-06375

Billie J. Hipsley

JAN 17 1992

Ragged Point Harbor

P.O. Box 58

Coles Point, VA 22442

January 13, 1992

CONGRATULATIONS!!!!

I am from the northern Virginia area so of course I am a long standing REDSKIN fan. My husband and I retired early and now live on the Northern neck of Virginia.

Not too far from us is the Mattaponi Indian Reservation which is headed by Chief Little Eagle.

I thought you might find it interesting to know that all the Indians do not object to the use of the name REDSKINS. From this artical I would say that he is a great fan.

Congratulations again and the very best wishes to all. I just know we will be the winners at the Super Bowl.

Sincerely yours,.

*Billie J. Hipsley*

Billie J. Hipsley

000184

## part' ay alive

I drive by a young person on a street who is wearing one of those team jackets, my heart goes out to him because I know that any second he could put a gun to that head."

Walker, whose full-time job is as a relations director of the Milwaukee YWCA, said she began the campaign last year "after a young man was killed for his Los Angeles jacket. I went around to the stores and begged the merchants to take the clothes away, to take them off the racks so that the young people could not have them. But the merchants stop selling the best idea, so I began the campaign."

Some of the items the campaign is advising young people to wear: Team jackets of any color, leather coats or other leather high-top athletic shoes, especially ones endorsed by prominent athletes. Athletic caps. Jewelry. Basically we're trying to teach young people to dress smart."

"Don't wear anything that else would want, and would like from you."

At five large billboards sponsored by Mrs. Walker's committee are erected around Milwaukee billboards bear the message "Smart and Stay Alive." The billboards feature a chalk outline of a slain body.

It's not a despairing message to such young people — that if they are in a way that will bring harm to others, they may be killed.

Young people are reacting to the message, I'd estimate, Walker said. "Some of them have the attitude, 'I worked this coat, and it's a nice coat. If I have to die for someone, then I'll die for it. The message and say, going to die just so I can obtain kind of clothes.'" Media Services Inc.

## Officials and cuts

"Ms. Oaksmith said, moviemakers to come to the film office sends possible locations, people in the region work on the movie in fields and helps cut ungenerative snags to get made in a timely manner."

"A service-based of Oaksmith said, 'If marketing Virginia as our competition, to lose those revenues'."

and-based location Charles Baxter credits the film office with bringing films to the state. "What About Bob?" and "A Woman of the Year" to the state. Charles Baxter Productions, said he fears if cutsback go on it's a fact that two do what four people



T-D photos by Mark Holmberg

**GO REDSKINS!** — It doesn't bother Webster Custalow, chief of the Mattaponi Indian

Reservation, that the Washington Redskins have an Indian nickname. "I glory in the

Redskins," he said while watching yesterday's game.

# What's all the fuss about 'Skins?

By Mark Holmberg  
Staff writer

**KING WILLIAM** — "Hot dog! Look at that!" cried Webster Custalow — Chief Little Eagle — as the Washington Redskins' front line crushed Detroit Lions quarterback Erik Kramer during yesterday's lopsided NFL championship game.

Custalow, the 79-year-old chief of the Mattaponi Indian Reservation here, roots for the Redskins because they, like his ancestors, are great and powerful.

"I glory in the Redskins for winning all those games," said Custalow, who wore red suspenders and an intricate medallion made up of turquoise, silver and animal bones while he watched the game on television.

"That's what Indians do — they never give up. They always come back and win some kind of way."

Custalow won't be among the thousands of American Indians expected to protest the use of Indian nicknames and symbols during the Jan. 26 Super Bowl. That protest is adding to the brouhaha that drew national attention when the Atlanta Braves were fighting to win baseball's top honors last season.

Chief Little Eagle wishes he could attend the Super Bowl game, but not to protest.

"If I had the money, I'd dress up in my full regalia and go up there and urge them on. Yessiree... If they're going to use our name, I want them to keep on shining."

So he'll watch from his living room in the heart of one of the nation's oldest Indian reservations.



**THE POWER AND GLORY** — Walter Hill said the Washington Redskins share their accomplishments with American Indians.

Earlier in the season the Redskins had fallen behind in a game. "I thought they were going to lose. So I prayed to let them get up and move out — and they did. They won."

Inside the Mattaponi Indian Museum, George and Norman Custalow watched Gerald Riggs bulldoze his way over the left side for a second quarter touchdown.

Neither of the brothers was in the least bit upset that the Washington team has an Indian nickname.

But George "Great Warrior" Custalow hoped the Redskins would get stomped. "I'm for Buffalo." (The Buffalo Bills will face the Redskins in the Super Bowl.)

He also noted that teams with Indian names — the Kansas City Chiefs, the Atlanta Braves, the

Detroit Lions had just scored their only touchdown when Lynn Curry opened the door to her cozy home nearby. She and her 13-year-old son, Scoots ("Little Bear"), were enjoying the game.

"I don't think it's demeaning in any way," she said of Washington's nickname.

In fact, she and her son like it. "If they were losing, no one would be saying anything" about Indian nicknames.

Besides, "Our heritage is going down to the point where we need some recognition," said Mrs. Curry, who was named Falling Leaf at birth because "I was born in October. That was the first thing the chief saw when he opened his eyes."

A few hours earlier and about 15

They were riding in Dunn's red '89 pickup, which had "Renegade" painted on the hood.

"I've been a Redskins fan all my life," Miles said. "Through thick and thin. Winning or losing."

Neither Miles nor Dunn was concerned about the Washington's team name. "It's not done in a malicious way," Miles said. "In one sense, it's something of an honor. Brave warriors. Winners. Teamwork."

William P. Miles, the chief of the Pamunkey tribe here, agrees. "It gives the Indians a certain amount of notoriety," he said as he drove around the peaceful 1,200-acre reservation where about 65 Pamunkey Indians live. "I don't see it as a bad thing."

He, like Mrs. Curry, found the timing of the Indian protests and complaints to be somewhat suspect. "I think it's a bit ironic... you didn't hear about it when they weren't winning."

Walter Hill — "Running Bear" — had another word for it. Hill, a 35-year-old electrician, had driven his son's Suzuki four-wheeler down to the Pamunkey River for a little pre-game fishing.

"It's stupid," he said bluntly. "I like the tomahawk chop!" (The tomahawk chop, used by Atlanta Braves fans, created quite a ruckus among some American Indian activists.)

But he's aware some Indians didn't like the chop.

"This Cherokee guy I know — I'd go up to him and go 'Chop! Chop!' Hill laughed as he showed his teeth.

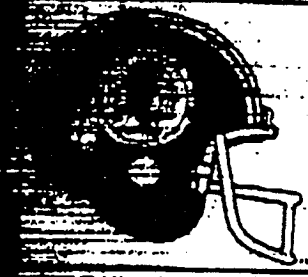
Redskins Public Rel. Ins - 703-471-0. '0



# KELLUM

## Funeral Home

3795 Bonney Road  
Virginia Beach, Virginia 23452  
Telephone (804) 340-1717



## Native American and the olden chop

Some American Indian  
tribes repulsed by the  
name "tomahawk"  
and are offended that  
it is used in its pro foot-  
ball name. Redskins. But  
the name is not among

them.

Custalow is the 79-year-old chief of the Mattaponi Indians, who live on a reservation in King William, Va. He is also an avid Redskins' fan, he said, the players are like his ancestors — great and powerful.

"I glory in the Redskins for winning all those games," said Custalow as he watched the Skins crush Detroit in Sunday's NFC championship game.

"That's what Indians do — they never give up. They always come back and win some kind of way."

Custulow won't be among the American Indians expected to protest the use of Indian nicknames and symbols during the Jan. 26 Super Bowl, but would like to be in Minneapolis nonetheless.

"If I had the money, I'd dress up in my full regalia and go up there and urge them on. Yassiree . . . If they're going to use our name, I want them to keep on shining," he said.

Taken from the Tues. 1-14-92 morning edition  
of the Virginian Pilot newspaper.

Chief Custalow was very much respected and  
quoted often in the newspapers -

Good luck - I love you Redskins -

P. Neal Kellum  
Long time for -

9:20 am  
1-14-9

8669000-5



**THE MODOC TRIBE OF OKLAHOMA**

P. O. Box 939  
Miami, Oklahoma 74354  
(918) 542-1190

16 January 1992

Washington Redskins Football Team  
P. O. Box 17247  
Dulles Airport  
Washington, D. C. 20041

Gentlemen,

Please find enclosed the resolution from Inter-Tribal Council, Inc., of Miami, Oklahoma, which supports the use of the team name "Redskins".

Good luck in the Super Bowl.

Best wishes,

Bill G. Follis, Chief

BGF:pst

000089





**INTER - TRIBAL COUNCIL INCORPORATED**

**P.O. BOX 1308 • MIAMI, OKLAHOMA 74355**

(918) 542-4486 • FAX (918) 540-2500

RESOLUTION

RESOLUTION SUPPORTING USE OF TEAM NAME "REDSKINS" BY THE PROFESSIONAL FOOTBALL TEAM IN WASHINGTON, D.C.

- WHEREAS, The Inter-Tribal Council, Inc. was created in order to further the interests of Native Americans in Northeast Oklahoma; and,
- WHEREAS, The Inter-Tribal Council, Inc. is formed of five member Tribes located in Northeast Oklahoma; and,
- WHEREAS, The Board of Directors for Inter-Tribal Council, Inc. has in the past supported other academic and professional sports organizations that utilize the Native American theme in the form of a mascot, or logo; and,
- WHEREAS, The Board of Directors of Inter-Tribal Council, Inc. feel that such positive depictions of people of Native American heritage can only further and better the overall perceptions held by the general public toward Native Americans; and,
- WHEREAS, The Board of Directors for this organization wish to express their support for these positive images of Native Americans in the pursuit of sporting excellence,

NOW THEREFORE LET IT BE RESOLVED, that the Inter-Tribal Council, Inc. does herewith congratulate the Washington Redskins on their accomplishments thus far this year, and support their use of the team name "Redskins"— as a positive image depicting Native American culture and heritage.

Floyd E. Leonard  
CHIEF, MIAMI TRIBE OF OKLA.

Charles James  
CHIEF, OTTAWA TRIBE OF OKLA.

Qui L. L. L.  
CHIEF, MODOC TRIBE OF OKLA.

Wm. E. Gil  
CHIEF, PEORIA TRIBE OF OKLA.

Thomas B. Phatjan  
REPRESENTATIVE, SENECA-CAYUGA  
TRIBE OF OKLA.

000090

"United we stand - Divided we fall"



**THE MODOC TRIBE OF OKLAHOMA**

P. O. Box 939

Miami, Oklahoma 74354

(918) 542-1190

16 January 1992

Washington Redskins Football Team  
P. O. Box 17247  
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Washington, D. C. 20041

Gentlemen,

Please find enclosed the resolution from Inter-Tribal Council, Inc., of Miami, Oklahoma, which supports the use of the team name "Redskins".

Good luck in the Super Bowl.

Best wishes,

Bill G. Follis, Chief

BGF:pst

S\_0006773

BLA-TTAB-06381



**INTER - TRIBAL COUNCIL INCORPORATED**

**P.O. BOX 1308 • MIAMI, OKLAHOMA 74355**


(918) 542-4486 • FAX (918) 540-2500

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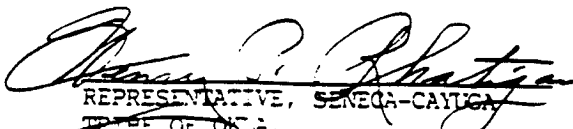
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CHIEF, MIAMI TRIBE OF OKLA.

  
CHIEF, OTTAWA TRIBE OF OKLA.

  
CHIEF, MODOC TRIBE OF OKLA.

  
CHIEF, PEORIA TRIBE OF OKLA.

  
REPRESENTATIVE, SENECA-CAYUGA  
TRIBE OF OKLA.

"United we stand - Divided we fall"

S\_0006774

000087



# NAVAL SERVICES INTERNATIONAL, INC.

MANAGEMENT AND ENGINEERING CONSULTANTS

P.O. BOX 15515, ARLINGTON, VIRGINIA 22215, TEL: (703) 486-8571

Date 17 Jan 92Time 1:00 PMThis FAX consists of 1 pages including this one

Destination
Name Mr Charlie Drayton
Location Redskins Park
FAX# 703/471-0570

Originator
Name J. Lisansky
Location Arlington Va
FAX# (703) 271-0342

If this FAX is not received in its entirety or is not legible, contact our FAX operator at (703) 486-8571.

Notes: The SIOUX Indians in Fort Totten, North Dakota have read that a Minnesota tribe will demonstrate at the Super Bowl against the Washington REDSKINS. The SIOUX don't agree with this and would like to meet with a team representative to make their position known - which is much more moderate. They expect nothing for this, just a courtesy meeting. If this would be of interest, you can reach them through my tel /FAX number above. Their representative arrives in DC 09:30 PM - 20 January 1992. A.M. Tues mtg would be preferred - if not then Tues PM.

Regards,

**Soboba Band of Mission Indians**

P.O. BOX 497 • SAN JACINTO, CA 92583 • TELEPHONE (714) 654-2765

January 17, 1992

Mr. Jack Kent Cooke  
Washington Redskins  
P.O. Box 17247  
Washington, D.C. 20041

Dear Mr. Cooke

I am writing to express my congratulations and support for the Washington Redskins as you prepare for the upcoming Super Bowl.


I am the elected Tribal Leader of the Soboba Band of Indians located in San Jacinto, California. I have been very discouraged to watch the national press listen to people who have attacked the Washington Redskins in the name of the Indian people without first talking to the elected tribal leadership. This unfortunately has been the history of Indian people: outsiders talking and deciding for the Indian people without being elected to do so.

As an elected Tribal leader I have been impressed in the manner in which the Washington Redskins have portrayed the American Indian. I realize that you can not control the actions of people in the stands who dress-up as Indians any more than we can control the actions and statements of people who dress-up as Indians and picket in front of the stadium.

I want to lend my support to you and the Washington Redskins team in any way possible. I know that there are elected leaders such as myself who are willing to stand next to you in support instead of picketing outside of the stadium at the Super Bowl.

While I realize that the national press will focus on the protesters, I hope that you and Coach Gibbs will focus on defeating the Buffalo Bills and let elected Tribal leaders such as myself focus on the needs of American Indian people.

Sincerely,

  
Robert J. Salgado  
Chairman  
Soboba Band of Indians

000088

TOTAL P.03

BLA-TTAB-06384

January 22, 1992

Mr. Cooke -

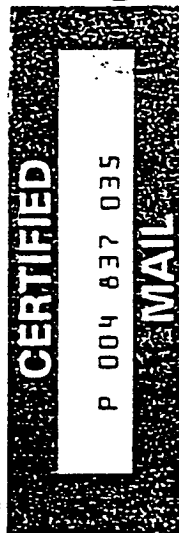
PLEASE - Be who I have always  
thought of you to be - an "honest" and  
"caring" person who does not and will  
not "sway" - Biased and bigoted  
"demanders" are strictly that - and, in my  
opinion, are nothing else - Prejudice vs. EQUALITY

I'm proud of our Redskins and I'm proud  
to BE AN AMERICAN - As far as I am  
concerned, WE are who and what we are  
and we never try to trick others to believe  
that we are someone, or "something", else -  
→

Mr. Cooke, and the rest of the Redicians,  
win or lose, we are all family - Please,  
never let others - the smiling and  
strutting bigoted and biased "democrats" -  
even attempt to dictate what will be - The  
District of Columbia belongs to all of us  
Americans - we do care for one another -  
we do have a tendency to "throw-up"  
whenever we even think of the "angelic"  
self-praisers who, in reality, only take  
care of themselves -

Mr. Cooke, please tell them what will be -  
we are all around you to back you up!  
Thanks, for "listening":  
Hamm M. Hill

Harry M. Hittle  
9608 Silas Drive  
Nokesville, VA 22123



MR. JACK K. COOKE  
WASHINGTON REDSKINS  
13832 REDSKIN DRIVE  
HERNDON, VIRGINIA  
(2201-3200)

000182



# Soboba Band of Mission Indians

P.O. BOX 487 • SAN JACINTO, CA 92383 • TELEPHONE (714) 654-2765

January 17, 1992

Mr. Jack Kent Cooke  
Washington Redskins  
P.O. Box 17247  
Washington, D.C. 20041

Dear Mr. Cooke

I am writing to express my congratulations and support for the Washington Redskins as you prepare for the upcoming Super Bowl.


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Sincerely,

  
Robert J. Salgado  
Chairman  
Soboba Band of Indians

000183

(X)

TOTAL P.02

BLA-TTAB-06388



*Executive Department*

JERRY HANEY, PRINCIPAL CHIEF  
DAN FACTOR, ASSISTANT CHIEF  
LOISETTA NIX, TRIBAL SECRETARY  
ARDEENA ANGELO, TRIBAL TREASURER

PHONE 405/257-6287

January 23, 1992

Jack Kent Cook, Owner  
Washington Redskins  
Radison South  
7800 Norman Dale Blvd.  
Bloomington, MN 55439

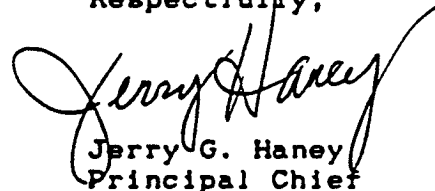
Dear Mr. Cook:

I would like to congratulate your organization on another successful season and division championship, proving through team work and dedication your goals can be achieved.

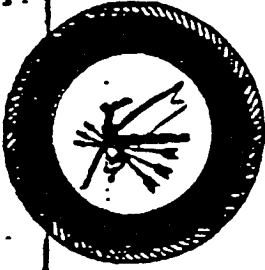
In recent months there has been much publicity on the use of Native American names and symbols by professional sports teams. Personally speaking, I feel that Washington's use of the "Redskins" as mascot should be viewed as a source of pride! Many Native Americans, as well as myself, will be in full support of your team on this Super-Sunday.

Thank you for your attention to this letter. Good luck and Best wishes in the upcoming Super Bowl.

Respectfully,

  
Jerry G. Haney  
Principal Chief

000084



## Choctaw Nation of Oklahoma

Drawer 1210 • Durant, Okla. 74702-1210 • (405) 924-8280

Hollis E. Roberts  
Chief

Gregory E. Pyle  
Assistant Chief

January 23, 1992

Charlie Dayton, Vice President  
Washington Redskins Communications Department  
P.O. Box 17247  
Dulles Airport  
Washington, D.C. 20041

Dear Mr. Dayton:

I have watched with interest the debate over the various names of sports teams and mascots considered by some to be derogatory to the dignity of the Indian people.

If I were opposed to the football team name Washington Redskins, then I would be opposed to the name "Oklahoma". In 1906, the Choctaws named our great State; the literal English translation of Oklahoma from the Choctaw language is "people red", which of course can be further translated to "redskin".

The Choctaws have always contributed to our state and nation with patriotic commitment. The Choctaws have fought on the side of America in every war since the Revolutionary War. I feel compelled to point out that these valliant men who served America so proudly were not even legally considered U.S. citizens until 1924, seven years after WWI.

During WWI, Choctaws were the original Code-Talkers; the first soldiers to use their native language to transmit messages to confuse the enemy. The Choctaw language used as code was never translated by the German Army. The most decorated WWI soldier from the State of Oklahoma was a full-blood Choctaw, Joseph Oklahombi. Choctaw Code Talkers, again in WWII, were instrumental in helping the American Forces to win the war as they joined together to protect the glory of America.

Oklahoma's first Constitution was patterned directly after the Choctaw Constitution of 1860. The Oklahoma Bar Exam given to prospective attorneys today is patterned after that given to Choctaw lawyers prior to statehood.

000085

Charlie Dayton

The Choctaw Nation is the only Indian tribe honored by having their flag included as one of the thirteen flags which now fly over the Capitol of the State of Oklahoma.

These are only a few of the achievements of true Americans with the spirit of volunteerism and individual initiative who helped to shape our nation. People of this caliber, with such rich heritage and noble ancestry have their self esteem and dignity firmly intact.

Sports teams traditionally adopt a namesake and image which they perceive as noble and powerful. The Washington Redskins is a team I admire because they are winners, leaders, and producers, attributes the Indian people can be proud to be identified with.

Much of this fuss implies differences between white and red. Well, let me tell you, most Indians believe they are different. And they are secure in that belief. No matter what anyone says or does that might tend to demean American Indians as "second-class citizens", tribal pride helps them to know better.

Indians are very aware that it is Native American culture which makes the United States so very different from any other country. Think about it; since most Americans originated from Europe, we'd be an almost exact copy of that country if it were not for our wealth of Indian tribal heritage.

The triumphant outcome of this battle of words and names will not be to influence the trivial cause of changing the names and mascots of sports teams; the true victory will be to examine ourselves and gain real insight to the way we as Native Americans and individuals view ourselves.

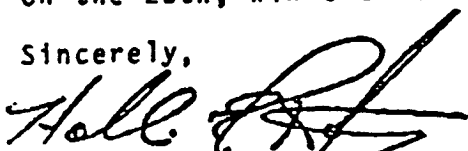
The inherent nobility and self respect that is dignity cannot be gained through negotiation of terms. Once you adopt the mistaken belief that it can, you as an individual can be bought and sold.

Dignity cannot be legislated, it cannot be mandated, it cannot be given or bought. You cannot demand or ask for dignity. The only way to obtain dignity is to earn it.

Thank you for this opportunity to express my views in support of the Washington football team, the "Redskins".

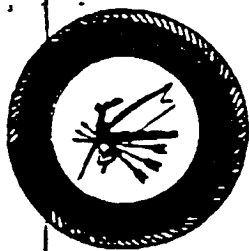
On the 26th, win one for the "Indians"!

Sincerely,



Hollis E. Roberts, Chief  
Choctaw Nation of Oklahoma

000086



## Choctaw Nation of Oklahoma

Drawer 1210 • Durant, Okla. 74702-1210 • (405) 924-8280

Hollis E. Roberts  
Chief

Gregory E. Pyle  
Assistant Chief

January 23, 1992

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Washington Redskins Communications Department  
P.O. Box 17247  
Dulles Airport  
Washington, D.C. 20041

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S\_0006771

Charlie Dayton

-2-

1-23-92

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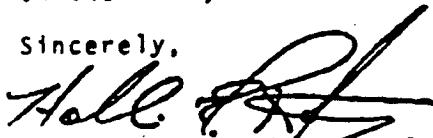
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Dignity cannot be legislated, it cannot be mandated, it cannot be given or bought. You cannot demand or ask for dignity. The only way to obtain dignity is to earn it.

Thank you for this opportunity to express my views in support of the Washington football team, the "Redskins".

On the 26th, win one for the "Indians"!

Sincerely,



Hollis E. Roberts, Chief  
Choctaw Nation of Oklahoma

S\_0006772

BLA-TTAB-06393

JKC INC.

JAN. 27, 1992

FEB 06 1992

JOE DAVIS  
12711 BLACK ST  
WHEATON MD. 20906

DEAR MR COOK,

I HAVE BEEN A DIEHARD LIFE LONG REDSKIN FAN, SUFFERING THROUGH THE COACHING REGIMES OF BILL MCGEAR AND OTTO GRAHAM, WHEN THE REDSKINS WOULD ALWAYS SCORE A LOT OF POINTS BUT THE OPPONENT WOULD ALWAYS SCORE MORE.

WE BEGAN TO SEE A GLIMMER OF HOPE IN 1969, WHEN MR. WILLIAMS HIRED MR. LUMBARDE, AND THE REDSKIN ENDED UP WITH A .500 RECORD.

THEN CAME GEORGE ALLEN, AND ALTHOUGH HIS METHODS WERE UNORTHODOX AT BEST, HE GAVE WASHINGTON ITS FIRST WINNING FOOTBALL CLUB IN YEARS. THE NUMBER OF FANS BEGAN TO GROW, AND THE FANS BEGAN TO BECOME FANATICS.

000175

(2)

NEXT, WE WENT THROUGH A COUPLE OF  
MEDIocre YEARS WITH JACK PAROZZE.  
THEN YOU TOOK A HANDS ON ROLE IN THE  
OPERATION OF THE TEAM, AND THE MAGIC  
BEGAN.

WE REDSKIN FANS HIGHLY COMMEND  
YOU FOR MAKING THE FOLLOWING  
BRILLIANT DECISIONS;

- 1) BRINGING IN THE MOST INNOVATIVE  
AND ONE OF THE HARDEST WORKING  
HEAD COACHES IN THE N.F.L., WHO  
IN TURN ASSEMBLED A MASTERFUL  
COACHING STAFF.
- 2) BRINGING IN SAVVY PERSONNEL  
STAFFERS WHO ARE VERY KNOWLEDGE-  
ABLE ABOUT TALENT IN THE N.F.L.  
AND THE DRAFT WHO ACQUIRE  
THE BEST PLAYERS FOR THE COACH.
- 3) BUILDING STATE OF THE ART  
PRACTICE FACILITIES TO ASSIS-  
TITE PLAYERS AND COACHES  
IN PREPARATION FOR THE  
SEASON.

000176



(3)

4) PLANNING TO BUILD A NEW STADIUM SO THE THOUSANDS OF US REDSKIN FANS WHO ARE ON THE SEASON TICKET WAITING LIST MAY HAVE AN OPPORTUNITY TO SEE OUR HEROES PLAY IN PERSON.

5) BEING WILLING TO SPEND THE MONEY TO ACQUIRE AND KEEP THE PLAYERS THAT MAKE UP AN N.F.L. CHAMPIONSHIP TEAM. I HAVE HEARD MANY PLAYERS WHO HAVE COME HERE FROM OTHER TEAMS (MATT MILLEN, BRAD EDWARDS, JASON BUCK) SAY THAT WASHINGTON IS THE ROLLS ROYCE OF THE N.F.

6) LAST BUT NOT LEAST, LETTING THE PEOPLE YOU HAVE HIRED TO RUN THE TEAM MAKE THE FOOTBALL DECISIONS. I BELIEVE SOME OWNERS,

000177

(4)

MAYBE BECAUSE THEY HAVE SO  
MUCH MONEY INVESTED IN THE  
TEAM, MAKE THE DECISIONS  
THAT THEY HIRED THEIR COACHE  
AND GENERAL MANAGERS TO  
AND THEY MAKE MISTAKES. TH-  
GOD YOU GIVE COACH GIBBS AN  
MR CASSERLY A FREE HAND.

IN SHORT MR. COOK, THANK YOU FOR  
MAKING THE REDSKINS THE N.F.L.  
CHAMPS AND THE CLASS OF THE  
LEAGUE. PLEASE DONT EVER CHANGE

SINCERELY,

Joseph E. Davis

P.S. IN THIS FAN'S OPINION, REDSKINS IS  
A PROUD AND HONORABLE NAME FOR  
THE TEAM. I CAN'T BELIEVE IT IS  
DEGRADING TO ANYONE, AND WOULD  
HATE TO SEE IT CHANGED.

000178

42 Bismarck Ave.  
Oshkosh WI 54901

JRL  
FEB 05 1992

1/26/92  
OSHKOSH WI

Mr Jack Kent Cooke

Dear Sir : I want to write to offer  
my congratulations to the Redskins.  
your team put out a 'super effort'.  
I admire you, and Joe Gibbs for  
the leadership you have demonstrated.  
Of course credit must be given to  
the "HOGS". I'm big enough 6'3"  
270 to be one. We here in wis  
are excited about having Ron Wolf  
and Mike Holmgren to lead the pack.  
I told my son just tonight 1995 will  
be the year Green Bay gets #3  
Super Bowl win! Mr Wolf made a  
comment just the other day about the  
Redskins doing what it takes to win.  
He mentioned draft, plan B, and  
trades to develop a strong team.  
He is promising to do the same here  
I must say Vince Lombardi got  
the winning tradition on track with  
the Skins, I also want to say your  
team needs to stay the REDSKINS.  
I don't care what the Native Americans  
say No harm is done to them.

(over)

000179

Philip A. May, Ph.D.  
4610 Idlewilde Lane S.E.  
Albuquerque, New Mexico 87108  
(505) 266-0781

January 27, 1992

Director of Public Relations  
Washington Redskins  
13832 Redskin Drive  
Herndon, Virginia 22071

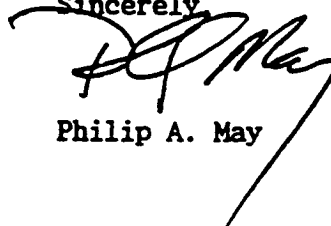
Dear Sir or Madam:

With all of the adverse publicity that came to you recently over the name "Redskins," I wanted you to know that there are many Indians in New Mexico that are very avid fans.

New Mexico is the state in the Union with the highest proportion of Indians at 9% of the population. Among the over 130,000 Indians there are a substantial number who wear Redskins clothing quite often and support the team. Most are indeed full-blood Indians who are also very traditional in supporting their tribal cultures. They apparently see nothing wrong, but a great deal that is right, about the name of your team. Many of the American Indian Movement Indians who have protested are quite a bit different than that described above.

As a Washington area native who has followed the Skins for many years and has lived in the West for the past twenty-two, I thought that you might want to know. If people were aware that the protesters speak mainly for themselves, and could mix with some of the Indians of our state, there would be little sympathy for the name change movement.

Sincerely

A handwritten signature in dark ink, appearing to read 'P. May', with a long, sweeping horizontal line extending to the right.

Philip A. May



Congress of the United States  
House of Representatives

4000 AVALON BOULEVARD  
EAST TOWER, SUITE 430  
NEWPORT BEACH, CA 92660  
(714) 756-2244

CHAIRMAN  
TASK FORCE ON  
CAPITAL MARKETS

CHIEF OF STAFF  
TASK FORCE ON  
BUDGET PROCESS REFORM

# CONGRESSMAN CHRIS COX

## FAX COVER SHEET

phone # 202 225-5611 fax # 202 225-9177

Date WED. 2/13/92 Time 4:30 PM

To CHARLIE DAYTON, OFFICE OF PUBLIC RELAT

From PETER UHLMANN, LEGISLATIVE ASS'T

Fax # 703/471-0570

Number of Pages, including coversheet 3

### Message:

In the last two weeks, we've received about 50 letters from schoolchildren most of which ask that we introduce a bill to change the Redskins name. Several letters tell the Congressman to keep the name.

In any case, I thought that, since you probably receive letters like this all the time, you might have already drafted a form response to send back to people like this. (Congressman Cox, of course, does not want to change the Redskins' name--I was just worried about how a response should be phrased.)

Any help you could provide would be most appreciated. Thank you.

0002077

BLA-TTAB-06400

Dear Congressman Cox:

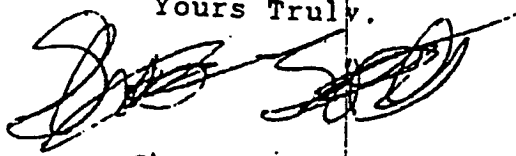
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FEB 11 1972  
int/indian. teams. p. 11

I feel that if there ever were a bill that prohibited the use of mascots that might offend people, you should vote against it. If this bill were to be passed, then other activists groups would come in and ban other names. Soon we'd be left with only animals as mascots, and then people would protest those, too, saying that it offends the animals and it promotes the killing of that animal. You'd be surprised at what people say. With every expansion team there would be more and more fuss about the name they choose. I mean, people might ban the Colorado Rockies because its name disrupts the balance of the Earth.

I don't understand why the Native Americans are protesting the name Redskins. I feel this is foolish. If they protest that name, then why not the 49'ers because it insults Geologists? Or Notre Dame's Fighting Irish, because it insults the Irish people? This is getting stupid. Why not the Los Angeles Kings because Prince Charles is getting offended?

I feel that this is a publicity stunt because the Redskins won the Super bowl. I would choose a team to support by it's players, not it's name. I would cheer for a team called the blackskins or yellowskins, or even white'skins, as long as I liked their players. Once again, I urge you to not vote for any bill restricting the mascots of teams.

Yours Truly,



Shane Loidolt  
946 Oulvera  
Laguna Beach, CA 92651

77-890

TT/ Indian teams

Dear Congressman Cot; —SAMPLE—

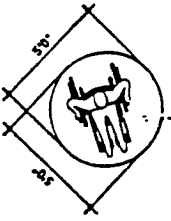
I am writing you to say that I think that all teams with Indian related names should be forced to change them. I think you should start a Bill which makes all those teams change their names. It is not fair that we are making the Indians look like warriors with the mascots that the teams have. We should put ourselves in their place to see what they are really thinking. The fact is that the Native Americans don't like being a mascot so we should do something to change the mascots. We don't have a team called the Negros because most people if not all think that it would be offensive to all the blacks. So why don't people think it is offensive to the Native Americans by having teams called the Redskins? We are stereo-typing the Native Americans and they don't like it. I think that we need to change the team names related with Native Americans

Sincerely,

Courtney Garrilli

0002079

BLA-TTAB-06402



DISTRICT DESIGN  
BARRIER FREE DESIGN CONSULTANTS  
2828 BRANDYWINE STREET, N.W.  
WASHINGTON, D.C. 20008  
202/966-4482

WM L WILKOFF, FASD, BD

JKC INC.

MAR 03 1992

February 27, 1992

Mr. Jack Kent Cooke  
The Washington Redskins  
13832 Redskin Drive  
Herndon, VA 22071

Dear Mr. Cooke:

I think that the enclosed article from The Washington Post of Saturday, February 15, 1992, will be useful in your battle to resist a name change for the Redskins.

I certainly think that "leggy, non-Indian cocktail waitresses sport (ing) neo-Pocahontas micro-tunics, ersatz eagle feathers and what might be described as take-me-to-your-wigwam high heels" is more demeaning than the status brought to our Native Americans by our football team.

Sincerely,

Wm. L. Wilkoff

000173

BLA-TTAB-06403



MAR 10 1992

February 27, 1992

Mr. Jack Kent Cook  
P.O.Box 17247  
Dulles  
Washington, D.C. 20041

Dear Mr. Cook,

On behalf of a family of VERY die hard "REDSKINS" fans I'd like to congratulate you on an absolutely superb season. As fans we had a very enjoyable year, and I'd like to wish you, Joe Gibbs, the coaches, staff and players the very best for a successful year in 1992.

As a relative of a former owner of the Washington Redskins, Ralph Gardner, I am a bit appalled at all the flap in the news about the name "REDSKINS" being offensive to anyone. Ralph would flip if he could hear all this crap and I know he would be supportive of the way you have handled the press on this issue. I really hope this all just blows over but I'm afraid there will be more smoke around when next season comes.

I am a bit embarrassed that my newspaper "THE OREGONIAN" has taken it upon themselves to try and make a news item out of this. I saved the articles that first appeared in the paper as well as the ones that followed the initial and unfortunate announcement that they will no longer print the names of teams that are objectionable to the American Indians. I will miss seeing my teams name in print this year.

A recent poll taken by the local news media in this area indicated that 8% of the people interviewed think the paper was right. I hope you can find some enjoyment in the editorial I have enclosed and perhaps you can find some ammo to use should this continue.

I can't for the life of me understand why people have to have such thin skins on trivial issues. As the editorial implies, almost any name will be offensive to some group of people: the "Vikings" were notorious barbarians; the terms "Pirates" and "Raiders" ruthless; the ecologist might dislike "Oilers"; animal rights advocates, the "Dolphins", "Bears", "Cardinals", "Colts", etc. Some Christians may be offended that people are called "Saints" or that we eat "Devil's Food Cake" or "Deviled Ham". Will the Indians be going after the Jeep "Cherokee", the "Wooden Nickel" and the "Cigar Store Indian" next? Why, I can remember as a boy in the 1950's going to the "Senators" games with Ralph. Surely in an election year some people will find this term offensive.

Hope you can use the articles and again our best wishes for a good season in 1992. Despite our paper we're behind you to the end.

Sincerely



4622 S.E. River Drive  
Milwaukie, OR 97267

000174

*Patti H. Snodgrass*  
9 1/2 South King Street, #2  
Leesburg, Virginia 22075  
(703) 777-1280 (H)  
(703) 450-7158 (W)

February 29, 1992

Charlie Dayton  
Vice President of Communications  
The Redskins  
13832 Redskin Drive, Redskin Park  
P.O. Box 17247  
Washington, D.C. 20041

Dear Mr. Dayton,

I believe I've come up with a PR solution to the Redskins' name controversy: Without sacrificing the familiar and beloved sound of the Washington Redskins' name, but to eliminate the offense to Native Americans, how about: The Washington Rhett Skins, with a logo depicting Clark Gable in headdress. Most announcers and speakers don't enunciate well enough to make the distinction anyway.

The only other solution is not an original idea; I heard it elsewhere: That would be to adopt the redskin potato as the team symbol. However, my gut feeling is that Clark Gable has more charisma than a potato, but perhaps a survey should be conducted. To avoid committing any offense, other vegetables should be consulted.

I don't envy your being caught in this debate. I see both sides of the issue. Of course I want to retain the tradition I've known as a lifelong Redskins' fan, and essential to that tradition is the team's familiar name. Good luck to you and the team as you wrestle with the controversy.

Sincerely,

*Patti H. Snodgrass*

Patti H. Snodgrass

0002076

BLA-TTAB-06405

3-4-92

JKC INC.

MAR 20 1992

Jack Kent COOKE  
RFK Stadium  
East Capital and 22nd streets, NE.  
Washington, DC.

Dear MR COOKE,

The purpose of me writing to you is to let you know that I totally agree with you about the name "Redskins". The Indians say it's racist. Then why did they start protesting now. We've used the name for decades. I think they're just trying to get attention. I agree that the word "Redskins" relates to a brave or strong person. I feel the Indians should be proud that there is a football team named after them. The Indians have the best team in the league. They should be proud. Please don't allow our team nickname to be changed. Nothing else would be the same. Thanks for your time and cooperation.

Sincerely,

Steve Lerman

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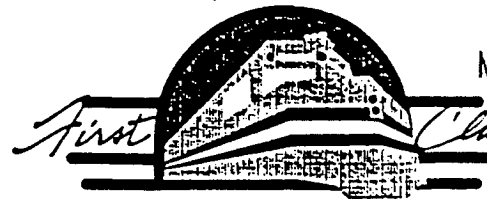
Steve Lerman.

W.P. Conway  
3247 Stein St.  
Mobile, AL 36608

RS: Name - 1

JKC INC.

MAR 10 1962



Dear Mrs. Cook:  
I'm a Redskin fan, and  
I make trips to Washington  
often (by Amtrak) and I urge  
you not to give in to  
these liberal bastards that  
want you to cease using  
the name "Redskins". Tell  
them to go-to-hell, and  
do something worthwhile.

Sincerely,  
William P. Conway

P.S.

Note the red - Redskins are  
Alabama - ink.



000171

BLA-TTAB-06407

MAR 0 9 1992

March 4th 1992

Sports Editor of the Times:

After reading your article in today's Times "SHOULD THE REDSKINS CHANGE THEIR NAME? I have one answer and that answer is NO NO NO.

Should we now all change our names, because it may be offensive to someone. These people out there protesting should put their energy to combating crime, drugs and hunger or go out and get a job.

Should all Italians protest the movie "Rocky" where the name "Italian Stallion" came from it could go on and on with every ethnic group. Any name could be taken out of context, if people sat down and thought about it. I agree with Tom Knott, The Redskins and the Braves can be a target because of their success.

An owner in the private sector of the business world should have the RIGHT to name their team what ever they want. And Mr. Cooke has elected to keep the name that was inherited with the team when he bought it. The Redskins are a proud team, proud name and heritage. For goodness sake lighten up, with a team that brings so much joy in our area and togetherness let it be. Change the Redskins name an emphatic NO NO NO.

  
Concetta C. Goetzinger

"Italian American Heritage"  
and proud of it.



Concetta C. Goetzinger  
6213 Balfour Drive  
West Hyattsville  
Maryland 20782-1506

000172

BLA-TTAB-06408

RECEIVED MAR 09 1992

LAW OFFICES

MIRIN & JACOBSON P.C.

5403 JONESTOWN ROAD  
HARRISBURG, PA 17112

(717) 545-1666

ROBERT S. MIRIN\*  
LESLIE DAVID JACOBSON  
JOHN C. SWARTZ, JR.  
\*ALSO MEMBER OF D.C. BAR

OF COUNSEL  
RICHARD B. SLOSBERG  
PORTLAND, ME  
DR. WILLIAM M. GILD  
PHILADELPHIA, PA

March 4, 1992

Mr. John Kent Cooke  
Washington Redskins  
P.O. Box 17247  
Washington, DC 20041

Dear Mr. Cooke:

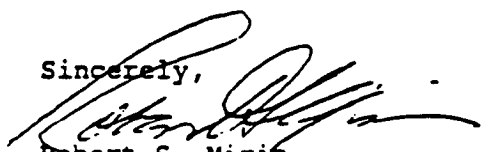
I thought you might find the enclosed letter interesting. As a long time Redskin fan who has viewed and views the Redskin logo and nickname favorably, but as one who has also had 23 years of experience in the civil rights field of law; I have tendered the attached proposal to you and the local press.

At the time when George Preston Marshall named his team, ethnic sensibilities and issues were not what they were today. Frankly, the existence of a team with a positive history and proud tradition is, in my view, a positive stereotype; as an individual who lacks standing (ie., one who is not an American Indian or has not American Indian blood), I, unlike my sons who have such a heritage, must reluctantly conclude that there is some merit to the contention that the term offends many Native Americans simply because Native Americans take offense.

My sons, who are Redskins fans, do not feel negatively about the use of the name or the logo, notwithstanding the fact that their maternal great grandfather was 100% Iroquois Indian. However, I do not believe renaming the team would affect the bottom line.

As a long time fan, I should like to take this opportunity to wish you the best of luck in your endeavors in 1992-93, another Super Bowl victory and, of course, a new stadium. I anticipate receiving seat selection information in the near future in the hopes that both the District of Columbia government and the Federal Government are able to expedite you and your father's efforts for the new stadium.

Sincerely,

  
Robert S. Mirin

RSM/kaz  
redskins.ltr  
Encl.  
cc: Mr. Tony Kornheiser

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BLA-TTAB-06409

No return address

JKC INC.

MAR 12 1992

March 5, 1992

Sir:

I have heard on the radio that you are planning to change the name of the team and I am writing to express my feelings - PLEASE DON'T. I think if you put it to the public, you would find that the majority is also against it. I am not a Native American so I cannot fully understand their feelings but I don't see it as an insult.

Please don't let the few rule the majority.

Thank you for your time.

*Deanna Datcher*

*Deanna*

000167

BLA-TTAB-06410

March 5th 1992

Dear Sir:--

This letter is in response to the issue about town and that is the changing of the name of the Washington Redskins. I cannot think of one reason why there is such a controversy.

The Mayor, DC. Council and the American Indians had better worry about the homeless, crime in the streets and the education of our children. There is also the worry of people having jobs to support themselves.

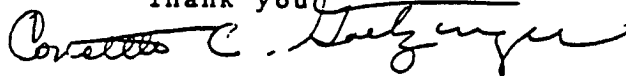
The Redskins have never demeaned anyone by their name. The Redskins name is not a racial issue, PEOPLE ARE MAKING IT A RACIAL ISSUE, They have nothing else better to do. The owner has the RIGHT TO NAME THE TEAM AS HE CHOOSES. The team has a right to it's name just as you and I have a right to our name. If the truth were known, anybody in this world can take offense to anyone's name. I am an American with an Italian heritage background, yes there are a lot of things that go on about the Italians that people degrade us about, BUT, there are so many good qualities about the Italians, that it overshadows the bad comments. So the American Indians should cool it.

If you have ever been to a Redskins game at home and the band marches down the field playing "Hail to the Redskins" there is not one fan thinking they're degrading the Indians, They are thinking of their team and a win and the proud record that they hold.

This hot bed of an issue is being jumped on by other races, that have nothing to do with the Indians, but are out to satisfy their own egos.

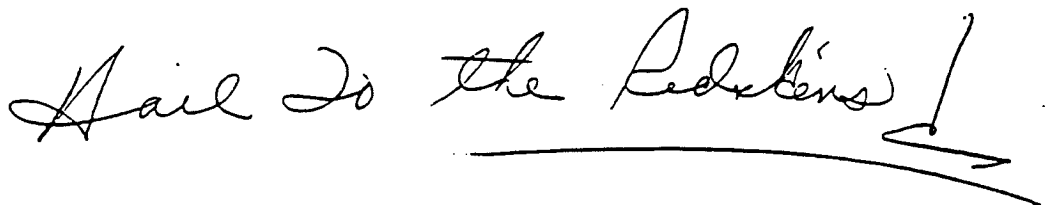
If the American Indian really sat down and looked at the fine quality of the Redskin team, organization and owner they would be proud to be associated with the team. I hope Jack Kent Cooke stands his ground and let us all remember HE ALSO HAS A RIGHT AND THAT IS TO NAME OR RETAIN THE NAME OF REDSKINS FOR HIS TEAM

Thank you



Concetta C. Goetzinger  
6213-Balfour Drive  
Hyattsville, MD 20782-1506

301-559-6503



000168



K. Name - /u  
5 March 1992

Mr. Jack Kent Cooke  
Redskins Park  
Herndon, Virginia

JKC INC.

MAR 09 1992

Dear Mr. Cooke,

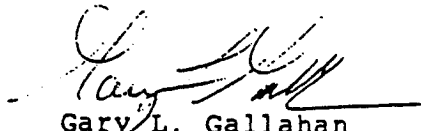
First as a life long "REDSKINS" fan I would like to congratulate you and the team on a fantastic season.

Second I would like to comment on what has been in the newspapers lately concerning the name "REDSKINS". My feelings are that the D.C. Council have their priorities all mixed-up. Washington, D.C. has been plagued by murder, a large drug problem, and an extremely high budget deficit, and they have the time to pass a resolution concerning the name of one of the few things that they could be proud?? Also they seem to be dragging their feet on providing the team with a stadium, the team deserves, that you are willing to finance.

I sincerely hope that you stand your ground and keep the name "REDSKINS". I do not want to see the team leave the area but would not blame you if it was moved to the suburbs of Washington.

Good luck in the coming season and hope we get back to the SUPER BOWL.

A Loyal Fan,

  
Gary L. Gallahan

Gary L. Gallahan  
8526 Cavalry Lane  
Manassas, Virginia 22110

P.S. If at all possible I would like to obtain  
an autographed football of the Super Bowl Team.

Thanks

000169

BLA-TTAB-06412



THE REDSKINS BOX 1747-DULLES AIRPORT WASHINGTON D C 20046 (703) 471-9100

JOHN KENT COOKE  
EXECUTIVE VICE PRESIDENT

March 5 1992

Mr Robert J Salgado  
Soboba Band of Mission Indians  
Post Office Box 487  
San Jacinto CA 92383

Dear Mr Salgado

Thank you for your letter of support.

The only detriment in winning Super Bowl XXVI this year was the criticism we received about our name. Your unsolicited letter of support was greatly appreciated.

I attach a copy of a press release the Washington Redskins issued during the season. We are very proud of being one of the original teams in the National Football League and to hold the reputation of being one of the best organizations in professional sports both on the field and in our community.

The Washington Redskins respect Indian culture & heritage. The Redskins' insignia of an Indian shield and the half time entertainment featuring the Redskins' marching band the Redskins' cheerleaders, the Redskinettes, are always tastefully presented on and off the field. To accommodate Indian feelings, the Washington Redskins rewrote its fight song in the 1970's.

Again, thank you for understanding and for taking time to express your views.

Yours very truly

JKC/db

S\_0006757

BLA-TTAB-06413

11th C. JKC

JKC INC.

MAR . 0 1992

1020 South 16th St.  
Arlington, VA 22202  
(703) 521-4853  
March 6, 1992

Letters to the Editor  
The Washington Post  
1150 15th St., NW  
Washington, DC 20071

Dear Sir or Madam:

I have been a Redskins fan since 1952, and the name "Washington Redskins" is one of the few things I hold so dear, and feel so deeply emotional about that I just don't give a damn who likes it.

I can't even type the word "Redskin" without feeling a shiver of pride.

For this, you may call me insensitive, but I think the opposite is true. You are the ones with no heart. You might as well change the name of the United States of America. After all, wasn't Amerigo Vespucci an Italian explorer of the Columbus mould? Hell, that ought to be enough to offend somebody.

Look, in this life there are certain things that you just love, and it doesn't have to make any sense. Your parents, your country, your word of honor. Its irrational and absolutely unquestioning. Marines feel that way about the United States Marine Corps. Frenchmen feel that way about the Marseillaise.

And I feel that way about the Redskins. For you PC'd liberals at the Post who can't appreciate that, I feel utter disdain.

None of this name-change movement surprises me, however. Aren't you the same crowd who said a few years ago that desecration of the American flag should not be a crime? Its only a piece of cloth, you said. And besides, shouldn't we silly people have more important things to worry about?

I now ask you the same question. In all my forty years of Redskin worship, I have never once heard the term used as a pejorative reference to American Indians. Nobody even thought about it until, of course, the Redskins became winners and Johnny-come-lateley's like Kornheiser first discovered them.

If you spineless jellyfish are really concerned about Indians, why don't you do some investigative reporting about

000163

the incredible state of health care on the reservations? If you want to increase historical awareness, tell people about the shameful slaughter of the Indian's food supply, the buffalo, by the Union hero William T. Sherman. If you want to do good, there are plenty of ways to do it.

But keep your misplaced good intentions off my team, the beloved Washington Redskins.

Ned Fuller

cc: Jack Kent Cooke ✓

Mr. Cooke,

Thank God that this name change will not occur, at least in your lifetime. Stick to your guns and don't let the bastards get to you. Live with you all the way, and there are plenty more like me.

Ned Fuller

000164

219 Dragonfly Lane  
Richmond VA 23235

Richmond, VA.

March 4, 1992

JKC INC.

MAR 10 1992

Dear Mr. Cooke,

I found the involved newspaper article hard to believe and I support you. I too do not feel the Redskins name is offensive.

Here in Virginia both the Matthews & Pamunkey "Native American" have stated their approval of the Washington Redskins name. I recently attended a Pamunkey Baptist Church - one of the members - a Native American - was wearing a Redskins jacket.

I have been a Redskins fan almost the entire 50 years of my life - I can not remember not even being a fan. My office looks like a Redskins memorial, my car is burgundy with gold exterior. I wear watch, clothes, hats, etc with Redskins name. Needless to say I'm proud I was with the Super Bowl victory.

I am also excited about a new stadium. I attended it just yesterday at the "DC" stadium & I'm on the waiting list for season's tickets - about 31,000 - so maybe before my death. I'll get tickets - (HA)

My best to you and your staff - Coach Joe Gibbs is the best.

Thank you -

A. Wayne Coley

000163

JKC INC.

March 6, 1992

MAR 11 1992

Mt. Jack Kent Cook  
Post Office Box 17247  
Washington, D. C. 20041

Dear Mr. Cook,

I am just devastated at the mere thought of the most honorable name of our super wonderful football team being changed, as I have been hearing in the news, as a probability.

There is no doubt the Indian tribe is manipulating the wily and not always honorable media. Mind -- I do not, repeat not -- say they do not have just cause for redress, compensation, aid, and so forth, of their plight, but that very ugly tactic is not the way to go. Indeed, it would seem to me that they should use the historically renowned name to their advantage, in comparison to be granted whatever standards they seek in company -- to the appropriate degree -- of the Redskins team. By Uncle Sam (Dept of Interior) !

I would not be suffering such a declining, sinking spell, if the named team was relatively new. But it is HISTORY. And I doubt any other such unique, with all it encompasses, sport will ever, as a plus, have the magnificence and genius of the tribute of a symphonic orchestration of soul stirring grandeur that is the Redskins victory song.

How very paltry and demeaning the whole thing is. I do not believe the subject name has ever been used in any way other than of the utmost salute to the race's courage, strength, intelligence, warmth, bonding, generating such hopes, spirits and goodwill, too. All of that. For so many. And as Redskins, what great things many team members have done compassionately for our community. And -- you are their Saint !!

Especially, this victorious and exciting beyond anything year -- how the Redskins raised such lowering spirits to exhilarating heights and "Hail, Fellow!" among strangers, as I've witnessed and added to, also! -- for so many, in these economical times of gloom and doom.

Further, I am mad as a hornet over some scarcely known radio station taking over the WMAL radio Redskin broadcast. I have no intention to listening to a split of Sam and Sonny. They, too, are something of genius -- it is all of a piece. I'll keep the tv sound on, instead, as will friends I have spoken with about this. For shame !!

In addition to bunches and bunches of "kudoos" (Navy talk for "compliments") to you, I must also add them for Ken Beatrice. He is superb. And of the same caliber as the incomparable Joe Gibbs, Casserly, et al.

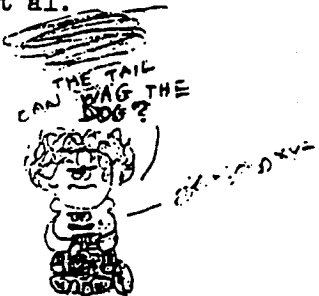
Mr. Cook -- please ??? (Don't give in!)

Sincerely,

*M. E. Murphy*  
M. E. Murphy

3391 S. Leisure World Blvd  
SilverSpring, MD 20906

000166



REC /ED MAR 12 1992

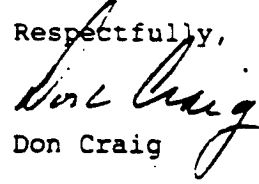
Donald E. Craig  
7738 Carrleigh Parkway  
Springfield, VA 22152  
March 10, 1992

President  
Washington Redskins  
13832 Redskins Drive  
Herndon, VA 22070

Dear sir:

If you do change the name of team, I suggest Allskins, which is appropriate for the capital city of the USA, and retaining the Indian symbols to honor Indians for being the first Americans. I am sure that the benefits of this choice are obvious to you.

Respectfully,

  
Don Craig

S\_0006931

BLA-TTAB-06418

JKC INC.

MAR 18 1992

March 13, 1992

Mr. Jack Kent Cooke  
Chairman of the Board  
Washington Redskins  
P.O. Box 17247  
Dulles International Airport  
Washington, D.C. 20041

Dear Mr. Cooke:

I have been a fan of the Washington Redskins since I was six years old (1963). If the name of the team is changed by the NFL or the Redskins ownership or anyone else, I don't know that I will be able to continue my support. It will be a very disheartening experience.

Please do not knuckle under to pressure from a vocal minority. There are just as many Native Americans who favor the nicknames as oppose them. Why not set up a Washington Redskins scholarship fund for Native Americans to silence foolishness that we degrade Indians by mere use of a nickname? I'll contribute.

Congratulations on another great season! Hail to the Redskins!!!

Sincerely,



R.E. Kidwell  
550 Lee Dr. #15  
Baton Rouge, LA 70808

000162

BLA-TTAB-06419



JKC INC.

MAR 18 1992

4308 Sugar Pine Court  
Burtonsville, MD 20866  
March 14, 1992

Dear Mr. Cooke:

Thank you for, to date, resisting the "Politically Correct" campaign to rename (and eviscerate) the Redskins. I'm a Jack Kennedy-Gene McCarthy-Ed Muskie liberal, but nothing annoys me more than the Washington Post with a hair up its ass.

I've been stunned at the way all the radio and TV stations have fallen into line and begun holding contests on what the new name should be. Obviously they should be called the Wimps, and the team color changed to yellow.

Despite your resolve so far, I fear that the constant whining will eventually wear you down. So, I would suggest a counter-strategy:

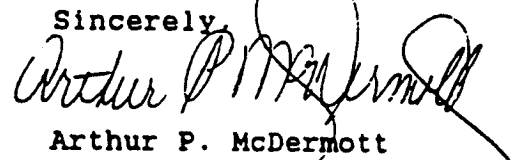
1) Commission a poll of the Washington community. I suspect that a huge majority regard this issue as a tempest in a teapot;

2) Commission a poll of the American Indian (Oops! Native-American) community nationwide, and find out what percentage of them cry themselves to sleep each night in mortification at being associated with a world champion football team. Once again I suspect you would find the vast majority utterly indifferent, and of those who give a damn I think it's likely that more would be flattered than offended. Such a poll would probably produce some favorable quotes for use in rebutting the professional crybabies who have stirred up the Post.

If these surveys reveal the results I anticipate, you would be able to stem the tide, and reverse what appears to be your increasingly beleaguered position.

The only thing we owe the American Indian is more victories over the Cowboys.

Sincerely,



Arthur P. McDermott

000161

BLA-TTAB-06420

MAR 19 1992

Jack Kent Cooke  
Chairman Of The Board  
Washington Redskins  
Middleburg, VA 22117

March 15, 1992

Dear Mr. Cooke:

First off, congratulations in being the # one Fan, and Owner of the World Champion Washington Redskins, please forgive my delay, as a Fan out here on the West Coast I am proud of our Team, Coach Joe Gibbs and all the Team members. The name "REDSKINS" is representative of the Indian Nations through out our land.

In talking with our son in Law, Doug Clancy living in Tucson Arizona is well acquainted with the Indians there, and in Oklamoma where he was born, and lived for years. Its not the Indians that are behind this stupid move to change the name of our Team, its the white man, as you see I use a small w&m, they are plain rabble rousers, many of the True American Indians are Loyal Fans of the Famous Washington Redskins. It brings to mind Princess Pale Moon who on opening game at RFK sang the Star Span-Spangled Banner, it was beautiful, she was dressed in her Native costume, it topped any thing I had ever heard on National TV, shortly after I obtained her address from Redskin Park, and wrote her a letter to congratulate her on a marvelous well done.

I have read a couple of articles on the above to change the name of our Team, they quoted you as saying you had no plans to change the name, and further more you could not see nothing in the World wrong with the name "Redskins", good for you, our Team is mighty fortunate to have you as the Chairman Of The Board, and Owner.

As loyal Fan the Name Washington Redskins is a name that Demands respect, team work is the way they win games, they are proud of the name of their Team, to me it is a way of paying back respect to the American Indian, our Emblem is most impressive.

I sincerely hope this letter finds you in the very best of health, I havent written since Dexter Manley fouled up, I suppose you knew him better than most. Before that it was John Riggins, I know every one Fan or not is happy that he is in the Foot Ball Hall of Fame.

Best wishes, and Gods Blessings, and a Great Season this Year.

Peter Byrum  
173 S Nardo Ave.  
Solana Beach, CA 92075

Sincerely



000160

JKC INC.

MAR 20 1992

While getting settled in to watch Super Bowl XXVI, I saw a segment on CBS that showed me why we are the greatest nation on Earth. It's great to know that we, as Americans, are able to protest any little thing and get attention for it. I am referring to the Native Americans, who were outside the Hubert H. Humphrey Metrodome protesting the Washington football team's nickname, "The Redskins." I admire these people for what they are doing. It's truly great to see that they are not out fighting to end poverty and build jobs and education on the reservations. As a matter of fact, I believe that more special interest groups need to start protesting these horrible nicknames.

The first group that comes to mind is the animal rights' group. They should be out picketing every game featuring the Eagles, Cardinals, Bears, Lions, Falcons Rams, Dolphins, Colts, Bengals, Broncos, and Seahawks for demeaning the forementioned animals. It would be great to see history buffs out protesting the reckless insulting of the Patriots, Cowboys, 49ers and Vikings along with people from the steel and oil industries picketing the steelers and Oilers. Nowadays criminals have rights, so we must do away with the Raiders and Buccaneers, which insinuate thievery. Of course we would have to get religious leaders together to make the blasphemous Saints change their name. Everyone named Bill should protest the Buffalo games, along with the tall people who protest the Giants' games. With the Redskins and Chiefs already being targeted, this only leaves the Browns, Packers, Chargers, and Jets. However, I'm sure greater minds than mine can find a reason to protest these teams, too. What is my point?

000157

My point is that people should not take a game of football and turn it into a game of politics. If the Super Bowl protesters would have taken their time to write their congressmen to pass legislation concerning living standards of American Indians, instead of protesting a game, they may have been able to make a difference in people's lives. It all seems so silly to me.

Randy Cross

RANDALL N. CROSS  
241 Beernice Ave.  
Martinsburg WV 25401

000158

Ted Smyrnas  
4021 Benton  
DC 20007

Re: Name Pub 350 13

10 1332

DEAR SIR:

DO NOT CHANGE THE

PEDSKIN NAME

THE LADY MAJOR & OFFICE

WILL TRY TO BLACKMAIL

YOU TO CHANGE IT.

DO NOT CHANGE

IF YOU DO CHANGE IT TH

PEDSKINS WILL NEVER WI

AGAIN. IT IS PART OF THE

DO NOT CHANGE

Ted Smyrnas { PEDSKINS  
FOREVER

JKC INC.

MAR 30 1992

6213-Balfour DR.  
Hypocriteville MD 20782-1506

Sun 3-15-1992

Dear Mr. Cooke,

The past two days, I have read with dismay, that WTOP-WASH Radio Station have written Redskins out of their vocabulary when referring to "our" beloved team. But! will take paid advertisement hoping their clients will in the future hope the clients delete Redskins from their copy. Mr. Cooke, please stand your ground, to give in to this nonsense is appalling. Next they will want you to change your name. I read with interest that it would be permissible to keep the Indian logo. Big Deal! The paper also said that they had made a decision (the Radio Station) to change last fall but the Redskins were going to the Super Bowl, they didn't want to do it then! I have never seen such hypocrites. Mr. Cooke stand your ground. I have said it before, you offend no one! you are respectable. And for the media, to put playoffs on the spot is wrong. Mr. Cooke stand your ground

000156

Thank you, Conetta C. Heitzinger

March 16, 1992

MAR 20 1992

Dear Sir,

PLEASE, do not change the teams name!!  
The Redskins have always stood for integrity, honesty  
and pride. I've been a fan since 1937.

Will the St. Johns Redmen change their  
name, also the Braves, Chiefs, Indians, etc.??  
What about the redskin peanuts? Where will  
it end?

Will the anti-gun activists force the  
Washington Bullets to change their name? And  
how about the cruelty to animals activists  
forcing the change of names for the Lion Tropic  
Beats, etc. Don't be the only team forced  
into this situation.

Seems to me these people can find more  
productive causes on which to spend their  
energies; homelessness, abused women & children,  
aids research & many more.

What about the fans who have bought so  
much, expressing their support for the Redskins? Will  
they become "victims of some sort of abuse"? I will  
continue to show my support via various logos, hoping  
not to draw any comments or actions.

It would be hard not to hear Frank Kenny say,  
"Touchdown, Washington Redskins!" Any enthusiasm wouldn't  
be the same.

Sincerely,

Margaret Cichorki

3803 56<sup>th</sup> Ave

Bucksville, Md. 20784

*James A. Joyner, Jr.*

JKC INC.

MAR 18 1992

March 16, 1992

*Copy*

General Manager  
WTOP Radio  
4646 40th Street, N.W.  
Washington, D.C.

Subject: WTOP's Announced Policy of Not Using the Name "Redskins" on the Air

Sir:

I have been a full time listener to *WTOP* Radio since moving into the DC area in 1972. The radios in both of my cars have always been tuned to 1500 as is my clock radio which means that I get up (about 0400) to Larry King. However, with this american language censorship decision by *WTOP*, the time has obviously arrived to seek out another radio "news" source.

How ludicrous this all is! Where will this "Political Correctness" (PC) insanity stop? It is one thing for a media outlet; e.g., TV station, radio station, newspaper, etc. to make the decision not to accept "advertising that might prove offensive to someone," but if you are reporting a news story, sports story, or whatever, how can you NOT use correct and accurate information including a name, title, or acronym?

If a person has worked long and hard to build a team, a store, a business, or whatever, he/she should be able to name, call it, and expect to have it called whatever he/she wants. It would seem that if *WTOP* or any other news media does not want to respect this, have enough integrity not to carry stories involving this team, store, business, etc. AT ALL! What gives the news media the right to censure the stories that they are carrying?

5120 N. 25th Street  
Arlington, Virginia 22207  
703/533-2244

000154

BLA-TTAB-06427



Don't you report on the National Association for the Advancement of Colored People (NAACP) -- is this not offensive, wouldn't you report on an incident involving the group "Niggers With Attitude" (NWA), -- certainly this would offend someone, wouldn't you report the fact that the "Orangemen" from Syracuse University won a game -- that could be construed as offending "green Irishmen" like me. Where will this proselytizing of the american language stop? It is one thing for groups out of touch with the real world like those in academia to foster such nonsense, but the news media???

In fact, it would seem to me that the public could be served better by new media like *WTOP* taking a long, hard look at the entire PC situation and provide in-depth analysis on the ramifications in all areas -- and there are many; i.e., history, censorship, future applicability, before leaping blindly into this morass.

In summary, I have always listened to *WTOP* and supported your advertisers. However, if this decision is final I will stop doing both.

Sincerely,

James A. Joyner, Jr.  
703/533-2244(H)

Copy: Washington Post  
Washington Times

# STEPTOE & JOHNSON

ATTORNEYS AT LAW

MAR 24 1992

PHOENIX, ARIZONA  
CITIBANK TOWER

TELEPHONE: (602) 266-8610  
FACSIMILE: (602) 274-1870

1330 CONNECTICUT AVENUE, N.W.  
WASHINGTON, D.C. 20036-1795

(202) 429-3000  
FACSIMILE: (202) 429-8204  
TELEX: 89-2503

STEPTOE & JOHNSON INTERNATIONAL  
AFFILIATE IN MOSCOW, RUSSIA

TELEPHONE: (011-7-085) 290-5775

RICHARD O. CUNNINGHAM  
(202) 429-8434

March 17, 1992

WTOP AM Radio 1500  
3400 Idaho Avenue  
Washington, D. C. 20016

Attention: Station Manager

Sir:

I want to begin this letter by telling you just a bit about myself, in ways that are relevant to the point that I want to make:

- I believe strongly in the rights of Native Americans.
- I am a supporter of, a contributor to, and on occasion an active worker for Native American organizations.
- I am also a supporter of the American Civil Liberties Union, and I yield to no one in the strength of my opposition to statements for actions which belittle or denigrate any element of our population on the basis of their race, creed, national origin, sexual preference or any other discriminatory bias.

It is because I believe so strongly in these issues that I am greatly offended by your action in determining that use of the term WASHINGTON REDSKINS is insulting to or a denigration of Native Americans. Your decision is an insult to me and to every fan of the REDSKINS. I have been a REDSKINS fan and have associated with other REDSKINS fans, for more than 40 years. I can assure you that there is no one in the legions of supporters of this football team that intends to use the term REDSKINS in any way which is derogatory to Native Americans. To the contrary, use of that term is intended to convey admiration for strength, courage, determination and other admirable qualities. For you to in effect accuse all these fans of bigotry is a totally groundless insult.

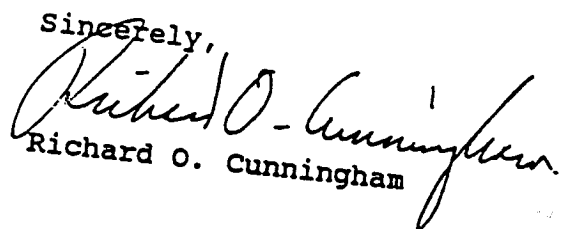
000147

March 17, 1992  
Page 2

I want you to know that I have today removed WTOP 1500 from my car radio button. I will no longer listen to your station. To the extent that I am aware of companies that advertise on your station, I will no longer patronize them or their products. And I will continue this policy until you reverse your stand on this issue and issue a public policy to all REDSKINS fans.

In closing, let me deal with the statement attributed to you in The Washington Post over the weekend. You stated that it is the prerogative of each minority to determine what names or designations it regards as insulting or offensive. In the first place, there has been no determination by the body of Native Americans that use of the term "REDSKINS" is offensive to them when utilized as a name for a sports team. Second, it is totally inappropriate to allow a group which has no reason whatsoever to believe that sports fans are using this name in any derogatory way to brand those sports fans as bigots, racists, etc. Words do not simply mean what some splinter group says they mean. Words have meanings, meanings which are acquired through the usage of those words. And in this case the usage of the term REDSKINS has carried with it no hint of racism or bigotry and it is a vile slur upon REDSKINS fans to maintain that it does. I am of Norwegian ancestry. Surely it is not my prerogative to tell you that your station may never use the term "Norwegian" again, but rather must use "Norse-American", because I somehow think that is more laudatory.

Sincerely,

  
Richard O. Cunningham

cc: Jack Kent Cooke

P.S. The remark attributed to you about "the Fighting Irish" is absolute idiocy.

000148

JOHN T. SHEPHERD  
CAPTAIN, U.S. NAVY (RETIRED)---ATTORNEY AT LAW  
5527 THIRD STREET, SOUTH  
ARLINGTON, VIRGINIA 22204  
(703) 671-1789

17 March 1992

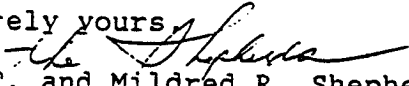
Mr. Jack Kent Cooke,  
The WASHINGTON REDSKINS  
13832 Redskin Drive  
Herndon, VA 22071

Dear Mr. Cooke:

Hang in there!

Don't let 'em force you to change the name.

REDSKINS FOREVER !

Sincerely yours  
  
John T. and Mildred R. Shepherd

000149

BLA-TTAB-06431

KC. Name  
JKC INC.  
MAR 24 1982

St. Patrick's Day

JACK KENT COOKE  
Owner: Washington "Redskins"  
Upperville, Virginia

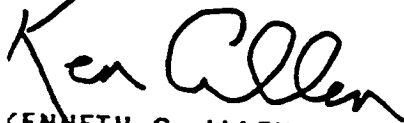
Dear Mr. Cooke:

I think that for the reasons articulated a change in name from "Redskins" is a specious contention meant for show.

If the team were a consistent loser there might be a legitimate argument. However, this is not the case. To the contrary. The "Redskins" are universally known as being a consistently winning organization; the purpose of which throughout is to win. Frankly, I think that anyone who doesn't understand this is himself a loser.

Any contention that the name was selected to offend doesn't even deserve comment. In fact, I would think that any group would want to be able to identify with the Washington Redskin name.

Sincerely,



KENNETH C. ALLEN  
1200 EDWARDS WAY  
ADELPHI, MARYLAND 20783

000150

BLA-TTAB-06432

000151

JKC INC.

MAR 24 1992

RS: Name - P-20-92

4308 Sugar Pine Co.  
Curtisville, MD 20860

March 17, 1992

Dear Mr. Cooke:

Just a brief followup to my "Save the Redskins" letter of last weekend. The Halfwits seem to be gaining momentum, and soon you will be perceived as a stubborn old man mindlessly clinging to a discredited past.

You can't remain silent while the pressure builds. I think humor is the best weapon at your disposal to deflate these self-righteous prigs. If you can make the city laugh at your critics, you've won.

Regrettably, Woody Allen isn't available, but these folks are such easy targets that they could be handled by amateurs like us. You could announce that you had decided to rename the team the Fighting Irish, but that WTOP-Radio's recent policy memo had ruled that out. Then you decided to call them the Orangemen, but soon realized that would really offend the Irish. Next you tried the Zuckers, but of course that would have driven these peaceful people into a killing rage (or a suicidal funk at being associated with such a violent group). And of course Martians had to be discarded because that would invite retaliation from outer space. And on and on in similar absurd vein until you were blessed with divine inspiration: A la Paul Brown you decided to personalize the team name, but you can't decide whether to call them the Cooks or the Cookies. In view of the seriousness of the situation and the emotional trauma it could create for a metropolitan area of four million, you are giving it your very deepest consideration and will announce your final decision at the earliest possible moment (say, about the year 2000).

When pressed on it in future years, get testy and say "I'm working on it!! Rome wasn't built in a day, you know."

All of which should stifle the whine until you have enough polling data in hand to demonstrate that Native Americans are also

17 March 1992

JKC INC.

MAR 20 1992

LETTERS TO THE EDITOR  
The Washington Post  
1150 15th Street, N. W.  
Washington, D. C. 20071

Dear Sir or Madam,

As the much loved and cheered names of the REDSKINS, BRAVES, INDIANS, TRIBE, etc., sink slowly into the west, there go my last thoughts of anything having to do with Native Americans.

I am a 'frog' and a former 'canuck' with some Ottawa Indian thrown in for good measure. AND PROUD OF ALL OF IT! Anytime I am called by one of the above, I glory in it. It means that someone cares enough about me to have found something out.

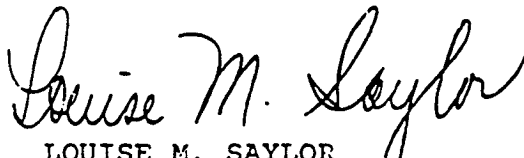
Ever since '52 when I attended my first Redskins game and came to know the team logo, I have been reminded of the less-than-honorable treatment of the redskins by the whiteskins, and cheered longer and louder for a victory for my team. REDSKINS TRIUMPH!

After all, does one name a team because one wants that team to be losers, or cowards, or idiots? NOT! When I cheer for my team its because I want them to be brave, strong, good, honest and true, and above all - WINNERS. But alas! the 'politically' and 'sensitive' element have deemed that calling a team REDSKINS is offensive.

So, farewell Native Americans. Since any reference to you is being excised from our conscious thoughts, I bid you adieu. I hope and trust that you will find some other way to get your message across. You won't have any reason to beat the tom-toms for the television cameras at RFK or any other stadium as none of us will be referring to you anymore.

You have missed the opportunity to turn the use of the allusion to anything Indian to your advantage. What a pity! What a sorry, ignominious finish to the history of a once brave Nation. Now we won't have to think about you at all.

LIGHTEN UP AMERICA! YOU ARE BEGINNING TO BORE ME, and may the FIGHTING IRISH go on forever!

  
LOUISE M. SAYLOR  
1714 Saddle Ridge Court  
Vienna, Va. 22182

703-938-7924 (Home)

703-352-0925 (Work)

000152

RS: Name - Rev-92

MAR 18, 1992

JKC INC.

MAR 25 1992

Dear Mr. Cooke;

This short note is a response to recent item in my local paper - the Hartford (CT) Courant - re the change of your team, and your being "unmoved". Please remain steadfast. I am in Haiti's territory and am ever grateful that the Washington Organization gave us Jim Katcavage to team with Andy Robustelli to form the most formidable DE tandem in the NFL.

Back in the early years, mine and the NFL, my Dad and uncle were given to preach about Sammy Baugh, "Sluggin' Sam the Redskin Man".

What a terrible injustice it would be to all who have played for what has been a great organization in the NFL.

Suppose the Irish and Scottish, across the sea, or even locally, were offended by the Boston "Celtics".

000140



2.

In retrospect, perhaps the name that was adopted by the Georgetown Hogs was perceived as the least controversial. Most fans do not even know that it was once a feral dog and has somewhat adapted to domestication.

I am, being a Giant fan in your division, always rooting for the "skins" against non common opponents. I do not want to exhort with a "Let's go 'crise' skins or the like.

The Washington Redskins are as american as all of the protesters. Please, as the saying goes, leave well enough alone.

Yours in Sports,

Bill Ramsay

17 GARDEN ST

ROCKY HILL, CT 06067

000141

4403 Can Ave  
Wash DC

JKS INC.

RECEIVED

000142

Dear Sir:

Please keep the name Redskin

We have been going to the  
Redskin games for 40 years

We both have never met any-  
body in the Redskin Organ, but  
we both feel we are part of them  
including the name Redskin.

If you get rid of the name we  
will lose part of us. Dont  
listen to any one. Keep the good

Name

Sinc Yours  
Ann Anderson &  
ROBERT ANDERSON

MR. COOK - FULLY FOR YOU! - I  
HEAR YOU'VE TOLD THE MEDIA YOU  
HAVE NO PLANS TO CHANGE THE  
REDSKINS NAME!

Key Blvd., Apt. 537  
n, Virginia 22201  
1, 1992

JKC

*But*  
*Donald M. E.*

"Redskins"

gave me a different perspective about the issue: Should the Washington Redskins keep their name? Or should they bow to assertions from Indian groups, the D.C. Council, and Not least of all, a Washington Post Editorial (March 5, 1992), proclaiming the name "Redskins" to be derogatory and demeaning.

As I was proclaiming this "Asian American" to be "Irish" it dawned upon me that the history of this country records that "to be Irish" was to be despised and oppressed within the last two centuries. Yet, we "Americans" now proclaim we want to be Irish too. So, it just might be true that "a rose by any other name" is NOT just "a rose". In fact, meanings change over time.

In terms of our local heros, I believe it is fair to say that to be one of Mr. Jack Kent Cook's "Washington Redskins" means to be seen as "a national hero", "the best in football", or "a valued role model". The current controversy arises from the also true, though lamentable legacy, that native Americans were called "redskins" because they were despised as "savages" and even today are cited for alcoholism and poverty in what "liberal advocates" might see as a "blaming the victim" type of stereotype.

But, I suggest that there just might be some "lemonade" among all those "bitter lemons". The societal "sugar and water" that makes it possible arise from such factors as: 1. most Americans now living never met a "savage" Native American redskin --- but do cheer the way the Washington Redskins ravage the opposition's defenses, 2. even then-President Ronald Reagan certainly thought well enough of "the Redskins" to throw Ricky Sanders a "touchdown perfect pass" in the Rose Garden ceremony celebrating their Super Bowl victory, and 3. despite all the bickering among ourselves in the Region, we seem to agree that "the Redskins" are OUR team.

Ronald M. Eng, P.E.  
EDUCATION SPECIALIST

601 Wythe Street  
Alexandria, VA 22314-195  
(703) 684-2400 Ext. 7850  
FAX: (703) 684-2492

-2-

Eng to Post

With all these developments -- wouldn't it be great to have our national pride for "the Redskins" result in a proclamation from "America's team" declaring that our national government should work harder so that "other Redskins" can also hold themselves in honor? I also suggest that Native Americans might boost such a cause by inviting the Washington Redskins team to play a benefit game against "real redskins from the reservation" to generate funds for programs while we wait for our lawmakers and the President to catch on.

Sincerely,



Ronald M. Eng  
(DAY PHONE 703/684-2400)

cc. Mr. Jack Kent Cook ✓  
Mr. Joe Gibbs

000144